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MAURICE ROUVIER

CONTENTS

TOPICS OF THE DAY:

Comment on the Indian School Scandal . . . 229
Drawbacks of the Drawback Decision 230
Santa Fé and Secretary Morton 231
Tempering "Government by Injunction" . . 232
New Stars in the Flag 233
Taxing the Colonies 234
Evolving a Railroad Law 235
Cost of Building Up the Navy 236

LETTERS AND ART:

Is Journalism Ruled by the Counting-Room ? 237
"Expert" Views of Current Dramatic Problems 237
Thomas Nast and the American Cartoon . . . 238
Thoreau as Revealed in His Journal 239
The Slav Temperament in Art 240

SCIENCE AND INVENTION:

Our Output of Automobiles 241
Birds and Electric Wires 241
Diamond-Mining Up to Date 242
Is the Sun Cooling ? 243
Exploitation of the Sahara 244
Facts About Habitual Drunkards 244

THE RELIGIOUS WORLD:

What has the New Testament Borrowed from Ethnic Religions ? 245
A Dream of the Future Church 245
Religious Comment on the Indian School Appropriation 246
The Multitude of Religions in the United States 247
A Roman Catholic View of the Harmony of Science and Faith 247
The Spiritual Quality in American Manhood . 248

FOREIGN COMMENT:

Attempts to Justify the Bloodshed in St. Petersburg 249
The Russian Press on Peace 249
Washington Diplomacy and the Monroe Doctrine 250
Anticlericalism of Premier Rouvier 251
The French Outburst against Russia 251
Points of View 252

MISCELLANEOUS 256-266

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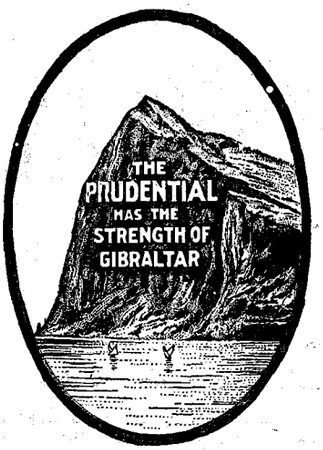

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TWENTY-NINTH ANNUAL STATEMENT, JANUARY 1, 1905.

ASSETS.

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3309 All First Liens on Property, valued at	$40,862,977.19	
REAL ESTATE owned by the Company		12,494,957.86
RAILROAD BONDS		27,681,596 87
MUNICIPAL AND MISCELLANEOUS BONDS		10,141,196.00
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Total Market Value of above Bonds and Stocks	$42,128,567.87	
Total Cost Value of above Bonds and Stocks	40,697,570.44	
INCREASE IN VALUE OF BONDS AND STOCKS OVER COST	$ 1,430,997.43	
CASH IN 259 BANKS AND TRUST COMPANIES throughout the United States, and cash in office ($6,154,811.25 on interest)		6,832,683.09
INTEREST AND RENTS, due and accrued		641,775 85
LOANS ON COLLATERAL SECURITIES		5,665,100.00
Bonds and Stocks, having Market Value of	$7,549,322.00	
Excess of Market Value over amount Loaned, Showing Margin of Security of	1,884,222.00	
LOANS TO POLICYHOLDERS		2,427,950.12
On the security of their Policies—the Reserve Value on their Policies being	$4,427,238.00	
SEMI-ANNUAL AND QUARTERLY PREMIUMS not yet due, and Premiums in course of collection (Reserve charged in Liabilities)		2,888,911.65
Total Assets		**$88,762,305.17**

LIABILITIES.

RESERVE, Legal and Special Amount held to protect Policy Contracts.	$73,954,919.00
ALL OTHER LIABILITIES Policy Claims, including those in process of Adjustment, Premiums paid in advance; Unearned Interest on Policy Loans, Bills awaiting presentation for payment, etc.	1,481,519.84
SURPLUS TO POLICYHOLDERS	13,325,866 33
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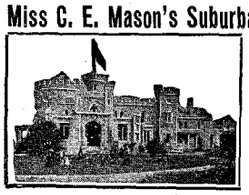

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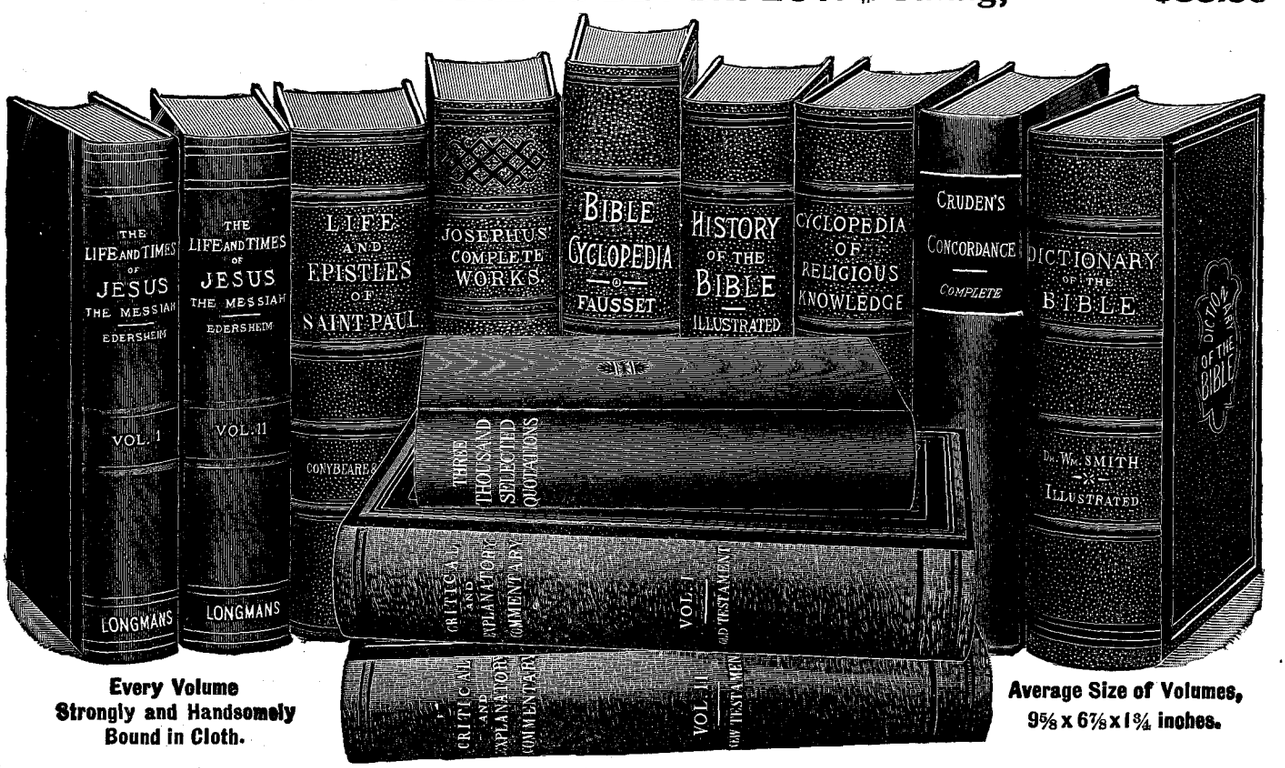

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The Literary Digest

VOL. XXX., NO. 7 NEW YORK, FEBRUARY 18, 1905 WHOLE NUMBER, 774

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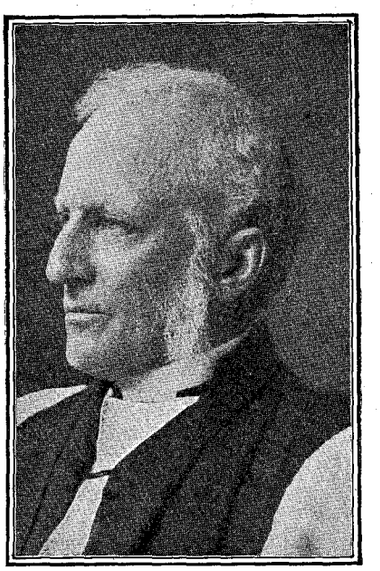
TOPICS OF THE DAY.

COMMENT ON THE INDIAN SCHOOL SCANDAL.

MOST of the daily newspapers do not seem ready, as yet, to comment upon the payment of Indian trust funds to the Catholic and Lutheran mission schools, considered at length in these columns last week, but among those which do comment we have looked in vain for a justification of the Administration's course. The good work of the schools and the good intentions of the President are spoken of, but not their good judgment. It is an "inglorious muddle," declares the New York *Evening Post*, in which "the trust funds of the wards of the nation are seized for the sake of showing one sect the most outrageous favoritism"; and the Springfield *Republican* calls it a case of "political jugglery in behalf of a religious sect," in which "the usual methods of the Roman Catholic politicians are presented." "Such deep and far-reaching resentment has been aroused," avers the Boston *Transcript*, "that Congress can not afford to ignore it." Is it a "square deal," asks the Boston *Herald*, to give one denomination nearly $100,000 on the quiet—"should not all the Protestant mission boards have been promptly notified that this way of obtaining support for their denominational schools was open to them?" Mr. S. M. Brosius, agent of the Indian Rights Association, quotes the President's declaration, in his letter of defense, that the money appropriated for any one school should represent "only the *pro rata* proportion to which the Indians making the petition are entitled," and then he shows that if the Administration had followed this rule in the cases of the Roman Catholic missions at Pine Ridge, Rosebud, and Crow Creek, they would have received only $1,803 instead of $55,620, an excess of over $53,000, which does not seem to be justified even by the President himself. The New York *Sun* turns to the regulations of the Indian Office, based on the United States statutes, and finds that this allotment of Indian trust funds to mission schools in response to a petition is irregular. "Treaty funds," the regulations provide, "can not be diverted from the objects for which appropriated without the consent of the tribes, expressed *in general council*, which consent, stated in writing, must be approved by the Secretary of the Interior, and the approval communicated to the agent [of the tribes affected] before the diversion can be made." "It would seem, therefore," remarks *The Sun*, "that even from a technical viewpoint the allotments of tribal trust funds to sectarian schools were illegal," and "if they were illegal, it is idle to talk about their moral justification."

The Augusta (Ga.) *Chronicle*, however, argues that "one Catholic school has, really, been worth a half dozen so-called non-sectarian schools in uplifting the Indian and fitting him, in a practical way, for civilized life," and it thinks it is a pity that the aid to the Catholic schools can not go on. It says of their value to the red man:



BISHOP HARE,

Of the Protestant Episcopal Church, who says he tried in vain to secure the regular government rations for his Indian pupils, while the Catholic and Lutheran schools were paid over $100,000 on doubtful Indian petitions.

"This is due, no doubt, to the fact that hundreds of good priests and devoted nuns have consecrated themselves to this work, and, in season and out, labor unceasingly for the salvation and education of the Indian; whereas with the non-sectarian teacher such work is too often a mere matter of expediency, or, at best, a temporary undertaking for which many of them have no special fitness. Many broad-minded Protestants have already borne testimony to the splendid work that has been done by these consecrated Catholic missionaries among the Indians, and regard the withdrawal of government aid from these schools as a distinct backstep in the work of reclaiming the Red Man.

"Without reference to creed, therefore, it seems a pity that this good work can not go on as heretofore. If the Catholic Church, or any other church, can so materially aid the Government in educating and civilizing the Indian, there would seem to be no sound reason why it should not be allowed to do so. To put an end to such work because of some theoretical objection to government aid for sectarian schools is to 'strain at a gnat and swallow a camel.' It is, indeed, a species of narrowness, that can not find favor in the eyes of broad-minded people, to say nothing of the All Wise Ruler, who must, very often, look with pity upon our petty performances here below."

The Detroit *News* would go several steps farther and have all the government appropriations for the Indian disbursed through the missionaries. To quote:

"In general it would be much better for all parties concerned, and most of all for the Indians, if the government funds appropriated for the Indians could be dispensed through properly authorized and regulated missions, regardless of denominations. It would be infinitely more satisfactory than making the distribution through

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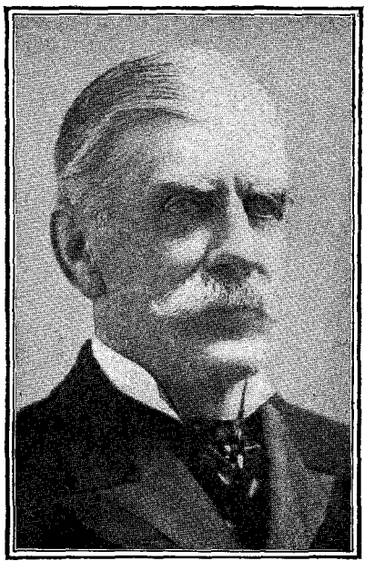
politicians who are often appointed to the office of Indian agent, regardless of character or qualifications.

"Most of the Indian outbreaks of the past have been the result of official dishonesty and abuse. Most of the villainous whisky which has demoralized a people well worth saving, has found its way through connivance or neglect of unscrupulous agents. By use of the missions a double purpose would be served. The Indians would be better treated, better educated, and given the benefit of religious ministration. Missions would not concoct conspiracies for depriving the Indians of their lands, and procure immunity from prosecution or even exposure by taking in as side-partners men of capital and members of Congress. Indians would not be preyed upon by dishonest traders, but would be under wholesome influences which would tend to keep them in peaceful contentment with their lot.

"Altho it is against the policy of the Government to lend aid to sectarian schools, that policy might well be abated where the Indians are concerned. No matter what religious denomination might be chosen as the agent of the Government, or if all of them who had established missions should receive the commissions, the care of the Indians would be in better hands than ever before, and the Government would be less often made ashamed of its administration of Indian affairs."



SENATOR BARD, OF CALIFORNIA,

Who says he was approached by Prof. E. I.. Scharf, of the Catholic University in Washington, with the proposition that if Congress would appropriate $150,000 for two years to the Catholic mission schools, he would guarantee that twenty doubtful Congress districts would go Republican.

DRAWBACKS OF THE DRAWBACK DECISION.

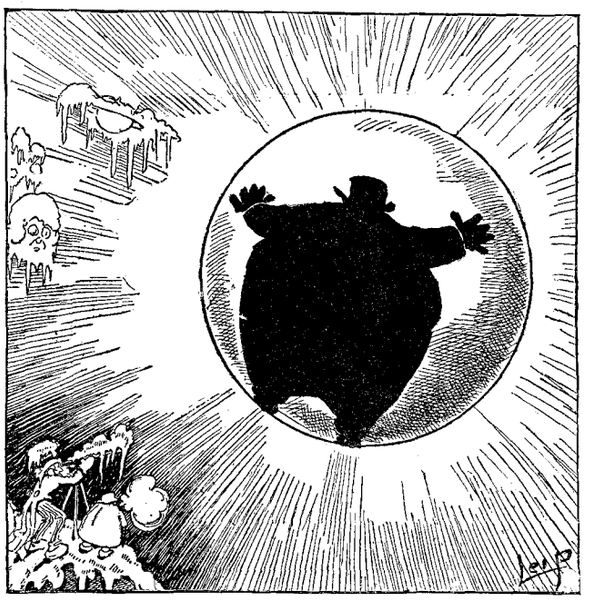
DURING the last week in January, according to *The Northwestern Miller* (Minneapolis), the mills of that city sold 50,000 barrels of flour for export, the best showing for a long time; due, so *The Miller* says, to Attorney-General Moody's drawback decision, by which ninety-nine per cent. of the duty paid on imported wheat is refunded when it is reexported in the form of flour. The millers are naturally jubilant over a ruling that increases their business to such a gratifying amount, and other manufacturers are represented by the newspapers as indulging in rosy anticipations of importing hides, wool, lumber, steel, and many other kinds of raw material, on which the duty will be refunded when they export them made up into shoes, clothing, furniture, machinery, etc.

While the manufacturers are experiencing these pleasurable emotions, however, our farmers, who see the "protection" to their products seriously impaired, are alarmed. Senator Hansbrough, of North Dakota, has introduced a bill declaring that Congress does not sanction this interpretation of the Dingley act's drawback clause, and a resolution of protest has been introduced into the Minnesota legislature. Dissatisfaction, of a somewhat different nature, is also expected to affect the consumer when he beholds these manufactured products selling abroad for less than home prices. The Providence *Journal* (Rep.), the Detroit *Free Press* (Ind.), and the New York *World* (Dem.) predict trouble from this feature of the situation, and *The Outlook* says similarly:

"This decision would, if we understand it aright, practically give free lumber, free wool, free hides, as well as free wheat, but it would give the benefit of this freedom from the import duty only to purchasers abroad. In other words, in order to protect our American manufacturers, all American consumers would pay anywhere from ten to fifty per cent. more for articles manufactured in America than would be charged for the same articles to Englishmen in Liverpool or London. It has been contended by the advocates of the protective system that the duties are paid by the foreigner. We wonder what such an advocate would say when he finds himself paying from ten to fifty per cent. more for the American protected article than the foreigner pays for the same American article at home."

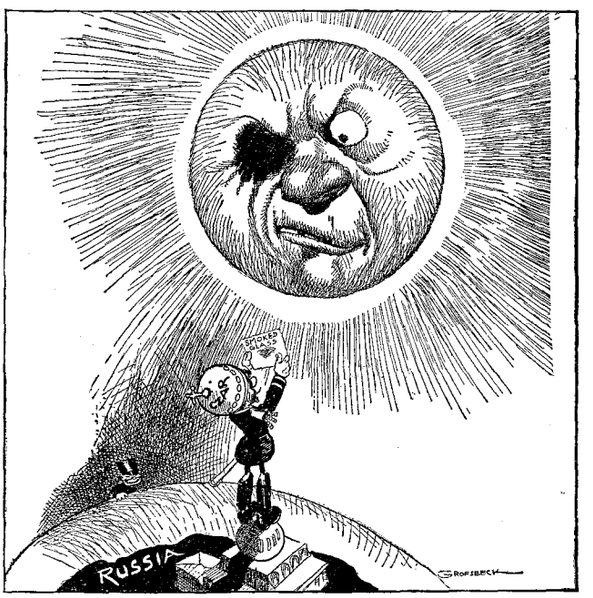
The Detroit *Free Press* thinks this may be the entering wedge that will topple the tariff wall over. It remarks:

"If the drawback system works effectively to increase our foreign trade, if it is a system that can be taken advantage of to the profit of many manufacturers, the opinion of Attorney-General Moody may be regarded as the first step in the revision of the tariff, because the result will be an object-lesson of such obvious benefit



CAN IT BE THE COAL TRUST?

A black spot has been discovered on the sun, 80,000 miles across.
—Leipziger in the Detroit *News*.



NICHOLAS—"Shades of Peter the Great! Have the Japs got after him too?"
—Groesbeck in the Chicago *Chronicle*.

CARTOON ASTRONOMY.

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THE TRUSTS' LATEST DODGE.
—Smith in the Pittsburg *Post*.

"ISN'T IT A SHAME TO MAKE US GO 'WAY AROUND LIKE THIS?"
—Leipziger in the Detroit *News*.

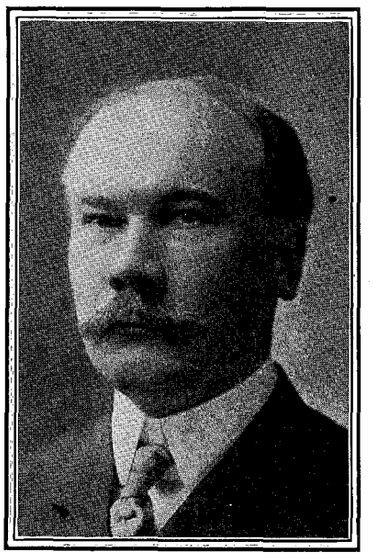
MAJESTY OF THE LAW.

that the most hidebound stand-patter will find his arguments answered before they are uttered."

SANTA FE AND SECRETARY MORTON.

THE verdict of the Interstate Commerce Commission that the Santa Fé road has been guilty of "flagrant, wilful, and continuous violation of the law" derives its chief interest to the newspapers from the fact that Paul Morton, now Secretary of the Navy, and popularly supposed to be a valued adviser of the President in his railroad campaign, was vice-president and traffic manager of the Santa Fé while the practises thus condemned were in operation. According to the Commission, the Atchison, Topeka and Santa Fé Railroad Company had, up to November 27, 1904, wilfully violated the Elkins law, which forbids the giving of rebates on freight rates to favored customers. Mr. Morton was officially connected with that road at the time these rebates were given, but the report does not mention him. These revelations regarding Mr. Morton's connection with this company, according to Washington despatches, have proved a great embarrassment to the President. Evidence gathered by the Commission shows that the Santa Fé road had been giving large rebates by various devices to the Colorado Fuel and Iron Company, so that that company should have absolute control of the coal trade from points in Colorado and New Mexico to El Paso, Texas. It was found that "the Santa Fé Company and the Colorado Fuel and Iron Company virtually entered into a partnership in the handling of this coal, in the execution of which the published schedules of the Santa Fé were utterly disregarded."

The punishment provided for the offense is a fine ranging from $1,000 to $20,000; but that is not sufficient, in the opinion of many papers. "Effectual discouragement for this crime," says the New York *Press*, "will be had only by classing it with burglary and other felonies and by putting criminal railroad directors and traffic managers in stripes for long prison terms"; and the Pittsburg *Post* remarks that "it is evident from this case that more effective legislation is needed under which railroad officials and shippers can be imprisoned and damages be recovered by the persons or companies suffering from their illegal acts."



SECRETARY MORTON.

"Secretary Morton's past experience of the urgent pressure to which railroad managers are subjected, both by competitive shippers and other roads," says the Richmond *Times-Dispatch*, "will doubtless be of real assistance to the President, but it is an unexpected turn of the wheel that makes a Cabinet member the source of information for the President on 'How to Cut Rates.'"

Some of the dailies are hoping that this report will be followed by an active and thorough prosecution of the case by Attorney-General Moody. Mr. Morton will escape responsibility, being immune from punishment because he testified before the commission. "On the 'set a thief to catch a thief' principle," declares the Brooklyn *Times*, "Secretary Morton should be one of the most valuable members of the Cabinet in aiding the President to formulate his anti-discrimination policy." So, too, thinks the Detroit *Free Press*, which remarks:

"Mr. Morton has clearly outlived his usefulness in the eyes of the railroads. His intimate knowledge of the innermost workings of these corporations has made him a man to be feared. Should he decide to leave the Cabinet to-morrow, there is little likelihood that he could obtain a position with a railroad befitting one of his wide experience and admitted ability. In transportation circles he stands in the light of a man who has turned State's evidence. However, the opposition which has developed is of a nature that indicates the possibilities in connection with his retention as a member of President Roosevelt's Cabinet. His views on the question of rate regulation are not those of a theorist, but the practical man, whose knowledge was gained through long years of experience. His expressions in this direction have not been fully concurred in by the railroads, strengthening the belief that, whether experiencing a change of heart or not, his ideas are those of the President and the public rather than of the transportation companies. Whether, as intimated, his motives in granting rebates while traffic manager of the Santa Fé road were altruistic, or prompted by the belief that continued infraction would result in publicity and corrective legislation, the fact

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remains that it had precisely that effect. Mr. Morton is in a position to render valuable service to the Administration. With his intimate knowledge of the problem now confronting Congress, and in the rôle of confidential adviser to the President, he can make himself a power for good or evil. The uneasiness evinced by some of the railroads indicates a fear that his course will not be wholly satisfactory to them. If Mr. Morton can assist in framing legislation that will, in the language of the President, 'keep the highways of commerce open to all on equal terms,' he will have done much to condone for his former course and to justify his retention in the Cabinet."

Other papers think it best that Secretary Morton resign. "His appearance before the country as the Administration's adviser on railroad policy would be as unfortunate as offensive," declares the Boston *Transcript;* and the Baltimore *News* thinks that Secretary Morton would help the President considerably by resigning. It says:

"Mr. Morton's point of view is that of a railroad man who approves violation of the law by railways when it will further their business interests. His closeness to the President tends to discredit the sincerity of the whole Administration movement for railway-rate legislation. If he should leave the Cabinet, not only would he remove this cloud, but he would strengthen the hands of the President by that act more than he possibly could by any advice he may be able to give as a railway expert. The forcing out of a Cabinet officer close to the President because of a faulty record in the railway business would remove every trace of doubt as to the sincerity of the President in standing for effective railway legislation. It would do much more. It would rally every lukewarm advocate of railway legislation, heartily and enthusiastically, to the President's standard. Mr. Morton can do a patriotic service by leaving the Cabinet."

TEMPERING "GOVERNMENT BY INJUNCTION."

IN the wholesale appropriation of Democratic thunderbolts by President Roosevelt, the introduction into Congress of a bill to take the "starch" out of "government by injunction" in labor disputes, bearing the approval of the Administration, is treated as little short of grand larceny; but the Detroit *Free Press* (Ind.) thinks that the "genial and gentle" Democratic candidate of 1896 and 1900 will approve the spoliation and urge his followers to support the bill. This measure, we are told, is the result of conferences between the President and Secretary Morton, Commissioner Garfield, Attorney-General Moody, Chairman Jenkins of the House Judiciary Committee, and representatives of labor organizations and corporate interests. Chairman Jenkins introduced the measure. It provides, in brief, that in labor disputes an injunction shall not be issued until opportunity is given the adverse party to the proceedings to be heard by the court. At present, one party to a dispute may obtain a temporary injunction which has full force until a hearing can be had for its dissolution or continuance, and the labor organizations aver that grave injustice is often done them in this way. *The Free Press* thinks that "the Jenkins measure is a rational solution of a vexatious problem, and its adoption promises to allay the pangs of 'government by injunction'"; but it also believes that it "is quite as much as organized labor is entitled to," and "is all that can be asked in justice, and it is probably as far as any but the Socialists and the mercenary agitators would go."

The Springfield *Republican* avers that the injunction habit has gained such a hold upon our judges that the most casual utterance of the magic word starts the judicial hand toward the ever-ready pile of blanks. It says:

"It has come to pass that many equity judges think no more of issuing a writ of injunction than of adjourning court for lunch. It may almost be said that let the word 'injunction' reach their ears from some part of the court-room, and a writ of temporary restraint is forthcoming without more ado—so greatly and strongly has grown in recent years the practise of resorting to what should be and what used to be a power of unusual and exceptional application. Our judiciary fairly may be said to have drifted into a bad case of the injunction habit which operates mechanically upon a pile of injunction blanks on the bench and at the first word of petition within the hearing of the court. Injunctions are being issued in all sorts of cases outside of as well as within equity—where the law provides a remedy as well as where it does not, and where the law has deliberately refused to recognize the act as wrongful, as well as where the law would have prohibited could it have foreseen; and cases are not unknown, even locally, where an injunction has issued to hold up the most ordinary prosecutions in due process of law, at the instance of attorneys who, failing other means, would win their case by interposing interminable delays.

"If the bill now presented to Congress as an Administration measure will tend ever so slightly to check this particularly glaring abuse of equity powers, its enactment would be justified. We may have to endure government by injunction, but if so let it be made in some degree at least a deliberative instead of a hair-trigger government."

Commissioner Garfield explains that the proposed measure is merely a revival of the method in use from 1793 to 1872. He says:

"The original statute of 1793 provided that a hearing should be had before the issuance of any extraordinary writ. Equity Rule No. 55 simply carried that provision into effect in all injunction proceedings. Under the revision of the Revised Statutes in 1872, the old law was so changed as, in effect, to repeal that part of Equity Rule No. 5 requiring the giving of notice before granting the temporary restraining order. The bill introduced by Representative Jenkins restores that provision of the rule which requires that due notice must be given to the adverse party in all labor cases before the writ may issue. Its effect will be not to limit the right of injunction, but it will prevent the improvident granting of writs of injunction by affording the adverse party an opportunity to be heard before action is taken by the court."

Objection is urged by the New York *Journal of Commerce* against the attempt "to make a distinction between labor disputes and other disputes, and to give labor organizations some particular favor in law or equity," and it fears that the delay inherent in the new procedure may be dangerous. So, too, thinks the New York *Globe*, which adds that the difficulty of naming or bringing into court the thousands of strikers who may form the "adverse party" will present another objection. "Imagine," it says, "what would have happened in 1894 if it had been necessary to name the 100,000 or more strikers, each one of whom must be heard before an injunction against him could issue. An injunction proceeding would be farcical under these circumstances." "In some cases," declares the Indianapolis *News*, this new rule "might tend to precipitate the very wrong sought to be prevented." The New York *Times* suggests that the labor-unionists favor the bill because they think they can destroy all the property they wish to in a day and a night. It remarks:

"In a day and a night a mob of strikers can accomplish a great deal. After receiving notice that a restraining writ has been applied for, strikers could destroy the terminal property and tear up the tracks of a railroad company, for instance, without incurring any other risk than that of being called to account by the municipal authorities, possibly lenient or collusive; while such acts of destruction committed after the issue of the writ would get them into very serious trouble with federal authority. Before the court, hampered by such a measure as that introduced by Mr. Jenkins, could get around to issue the injunction a body of strikers really in earnest could destroy a considerable part of the tangible assets of an employing corporation.

"Perhaps the representatives of labor have concluded, after much consultation, that by getting promptly at work strikers could do in twenty-four hours everything that the tardy injunction would forbid them to do. By thus making the writ futile they would, in effect, abolish the detested 'government by injunction.' The abuse of the injunction has been more talked about than actually observed. The purpose of the application in every case is to prevent lawless acts and restrain the wanton destruction of property. It brings the rioters at once within the sphere of the federal power, and so provides for the not infrequent neglect of nerveless local authorities to use the constabulary power. It is a wholesome

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purpose. Mr. Jenkins's bill has no other object that we can see except to confer upon striking labor organizations freedom of riot pending the injunction notice and hearing. The right to strike is in this country abundantly protected by law and by the courts. So far as that right is concerned, the Jenkins bill is quite superfluous. We are unaware of any considerations of the public welfare which should commend this bill to the favorable action of Congress."

NEW STARS IN THE FLAG.

WE have it on good poetical authority that "when Freedom from her mountain height unfurled her standard to the air, she tore the azure robe of night and set the stars of glory there." Ever since that event the azure robe has been subject to further mutilation from time to time, but it has often happened that an attempt to tear off another star to add to the "unfurled standard" has proved unsuccessful. At present our newspaper editors seem to be firmly convinced that the stellar symbols for New Mexico and Arizona should not be torn from the azure robe just yet. Why, exclaims the Philadelphia *Inquirer*, New Mexico is "filled with Mexicans and 'greasers,'" and "is about as much fitted for statehood as is a section of the moon." "All of her intelligent population bunched together," it adds, "would not make a respectable Congressional district in Pennsylvania." As a State it "would be a political pawn that in a peculiar degree would lend itself to forbidden influences," its religion "is mainly Mormon," and "it is a fertile field for the exploitation of political adventurers," is the unfavorable comment of the Philadelphia *Press;* and the Brooklyn *Standard Union* takes a similar view of the matter. Arizona is also too Mormon to suit the latter journal. Arizona has secured favorable action from the House twice in its history, and New Mexico seventeen times. The Senate voted favorably on New Mexico once before the present instance, but failed to agree with the House on details. The Buffalo *Express* says this good word for New Mexico:

"The admission of New Mexico is an act of justice which has been withheld much too long. There was a promise given at the time the Territory was acquired from Mexico that it should be admitted to statehood at an early date. A delay of 60 years hardly can be called a fulfilment of that promise. The people of the Territory deserved the good-will of the United States by remaining loyal during the Civil War, even resisting in arms an attempt to bring them into the Confederacy. The population in 1900 was 195,310, and it can be looked upon as settled and reasonably permanent. Few territories have been obliged to wait for so large a population before admission.

"Arizona's turn will come later, tho probably not until after the next census."

The contemplated admission of Oklahoma and Indian Territory as one State meets well-nigh unanimous approval, altho the Hartford *Times* declares that to thrust the responsibilities of citizenship "upon thousands of red men who do not even know what they mean" is "foolish and wicked legislation." The New York *Evening Mail* commends the clause in the Senate bill providing for prohibition of the liquor traffic for twenty-one years in the new State, and remarks that "it is well that the nation should have guarantees against the assassination of its Indian people with rum." But several other journals ridicule this provision. It is a blunder "which ought to be surprising, did we not consider the insanity, not to say hypocrisy, the Senate has shown in yielding to the pressure of the W. C. T. U. in the past," says *The Standard Union;* and the New York *Times* observes similarly:

"The reverend members of the Senate who 'jammed' this provision into the statehood bill had for the most part not the slightest expectation that it would stand. Had they acted on their sober judgment, independently exercised, they would not have indulged in a piece of legislation so opposed to all precedent, so unsound in theory, so risky in practise. They simply went in fear of the so-called temperance vote, and especially of the vote that can be influenced by the Woman's Christian Temperance Union. Sincere as are the emotions of these ladies and admirable as would be the condition to which they aspire to bring society, it can not be said that they are safe guides for the upper house of the Congress of the United States."

Other journals consider that the prohibitory clause is necessary to maintain, in a measure at least, our treaty obligations to the Indian tribes who, when transferred to Indian Territory, were guaranteed freedom from the sale of alcoholic liquors.

Oklahoma's claims to statehood are reviewed as follows by the New York *Press:*

"Should the new State of Oklahoma send the right kind of Senators the country will have no complaint to make against the addition of the forty-sixth star to the flag. In quality of population and quantity of territory cemented to the Union Oklahoma compares favorably with many States at the time they came in, and it is a better State from many points of view than rottenest Delaware and darkest Rhode Island and others of the constellation.

"Oklahoma will rank thirtieth in population (790,391), displacing

KUROPATKIN—"Then let Cassini begin it. I can't."
—Cory in the New York *World.*

IF HE CUTS THE LINE!
—Bartholomew in the Minneapolis *Journal.*

CUTTING LINES.

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Maine, and her population will be larger than that of fifteen States (all figures census of 1900):

Maine	694,466	Virginia	343,641
Colorado	539,700	North Dakota	319,146
Florida	528,542	Utah	276,749
Washington	518,703	Montana	243,329
Rhode Island	428,556	Delaware	184,735
Oregon	413,536	Wyoming	92,531
New Hampshire	411,588	Nevada	42,335
South Dakota	401,570		

"West Virginia, Connecticut, Nebraska, and Maryland are little larger in population than the new State. Geographically Oklahoma is a compact State, the 39,030 square miles of Oklahoma Territory and the 31,400 of Indian Territory making the new member of the Union very nearly the size of Missouri. Within her borders Oklahoma could hold New York, Rhode Island, Vermont, New Jersey, Delaware, and the District of Columbia and still have something to spare. Oklahoma in every way towers above the insignificant mining-camp that is called Nevada, and which has two United States Senators for a population not one-third as large as that of the smallest Congress district of New York City.

"Statistically the qualifications of Oklahoma for statehood are unexceptionable. If she does not sell her two commissions in the United States Senate to the highest bidder, and if she does not add two votes to the railroad combination in that body against the President and the people, there will be no regret over her admission to the American confederacy."

TAXING THE COLONIES.

THE Philippine issue is taking on a new form. The Republican and Democratic policies for ultimate Philippine independence so nearly coincide that some of the newspapers, Republican as well as Democratic, believe that that issue is in the background for the present, and devote their discussion to the question of taxing the islanders. Secretary Taft, in his statement before a House committee, favoring the bill removing all duties upon articles imported from the Philippines, except tobacco and sugar, and reducing those to twenty-five per cent. of the Dingley rates if they can not be removed altogether, declared: "Is it possible that the House of Representatives or the Senate can force upon these people a domestic policy with reference to the carrying of goods and yet withhold the opportunity of markets for those goods?" That is the real Philippine issue now, according to the New York *World* (Dem.). The Secretary also declared that when they are thoroughly prepared for it independence would be granted to the Filipinos if they then desired it. "Practically the Administration has come over to the anti-imperialist side," says *The World*; and the Philadelphia *Record* (Dem.) believes that the Republicans are "wearying of 'benevolent assimilation'"; but the Washington *Star* (Rep.) declares that "if there has been any change of front or concession, the anti-imperialists have made it." It will be remembered that last year Congress passed a law providing that after July 1, 1906, all commerce between the United States and the Philippines should be confined to American bottoms. "In other words," the Baltimore *Sun* (Dem.) remarks: "Congress in the tariff legislation treats the Philippines as a foreign country and in the navigation laws is to treat them as a part of the United States, in both respects placing them under the greatest possible hardship and disadvantage." "In this way," adds the Baltimore *American* (Rep.), "the Philippines are to a great extent deprived of outside commercial facilities and taxed heavily for using American agencies."

The Manila *Bulletin* and the San Francisco *Chronicle* (Rep.) both make strong pleas for free trade between the United States and the Philippines. *The Bulletin* remarks that "common justice should obtain a greater reduction than twenty-five per cent. of the Dingley rate on sugar and tobacco," and it continues: "The people of America left no doubt as to their wishes for the future of the islands. If the question of free trade between the two portions of Uncle Sam's territory was left to a popular vote, there is no doubt of the verdict being in the affirmative." *The Chronicle* says:

"Nothing more discreditable was ever done or attempted by any organized body of American people than the determined effort of the sugar and tobacco men to exclude Philippine products from free entry to our markets. It means the bald, bold exploitation of a subject race by their conquerors. It can not be excused. It can not be extenuated. It is the robbery of the weak for the benefit of the strong. If the American people consent to it no American can ever again point to the flag of his country as the emblem of honor and justice."

The proposed reduction in the tariff has aroused the powerful tobacco and sugar interests, and they are making a determined fight against the proposal. The Cigar Manufacturers' Association of America declares that the proposed legislation "is fraught with most disastrous consequences" for the cigar manufacturers; and

PORTRAIT OF A GENTLEMAN,
Who would prefer the divorce laws left precisely as they are.
—Morgan in the Philadelphia *Inquirer*.

UNCLE SAM'S CLOTHES PROBLEM.
—Evans in the Cleveland *Leader*.

STUDIES IN TEMPERATURE.

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Tobacco (New York) adds that the advocates of the proposed reduction "are indifferent as to what its effects may be upon the thousands of cigar manufacturers in the United States, with their millions of capital invested, and the tens of thousands of persons in their employ, whose means of a livelihood is at stake." The Michigan Sugar Manufacturers' Association recently declared that "any reduction of the present duty on sugar coming from the Philippine Islands would eventually destroy the entire sugar industry of the United States." The Louisiana *Planter and Sugar Manufacturer* (New Orleans) says:

"The Cuban reciprocity treaty, as we now see, is like the wooden horse, which the foolish Trojans brought into their city and in whose belly were concealed the cunning Greeks.

"That treaty especially provided that no favors were to be granted 'foreign' sugar producers and no change made in the sugar schedule for the five years the treaty ran. The beet-sugar people accepted the situation on account of this proviso, and perforce the cane-sugar people submitted. Now it would appear that the powers that be, despite the decision of the Supreme Court, are going to set up the contention that the Philippine Islands' Government is not a 'foreign' government, and are going to try to concede 50 per cent. more of the import duty on sugar to the product of those islands. . . . . .

"It becomes the duty of the sugar-planters of Louisiana to make every effort to resist the proposed diminution of the duties on Philippine sugars and to endeavor to maintain the present duties, which are only now beginning to relieve this industry after the many years of depression that have befallen it since the adoption of the Wilson bill in 1894."

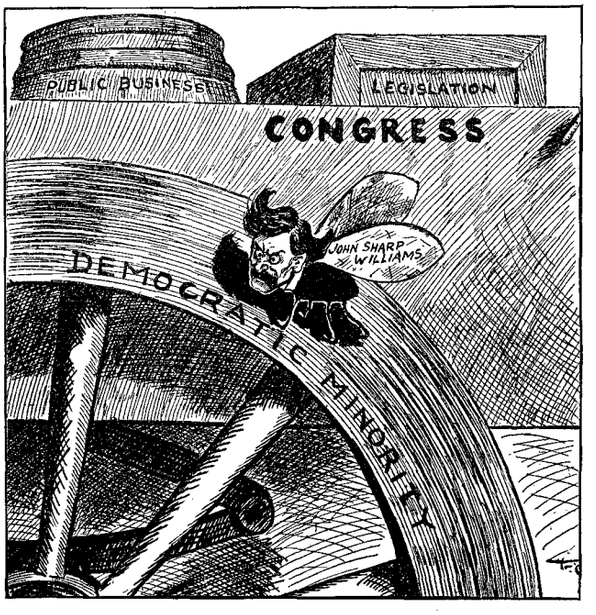
EVOLVING A RAILROAD LAW.

SEVERAL papers think they have found a strange anomaly in the Townsend-Esch railroad regulation bill that passed the House in such overwhelming style on Thursday of last week. The furor for regulation has been aroused mainly by the railroad favors to big shippers, by the rebates, private-car abuses, private-track allowances, etc.; yet the aim of the House bill, we are told, is to clothe the Interstate Commerce Commission with power to change and regulate rates and schedules, an entirely separate matter. Thus the New York *Journal of Commerce* complains that "the measure does not touch the matter of rebates or departures of any kind from the published schedules, but gives the commission power to revise these schedules." As for the secret rebates and other various discriminations which are not made through the regular schedules, "the bill provides no remedy for these, and it does not meet the demand which the aroused public opinion really makes." Further, it adds, railroad rates in this country are already low, "and oftener unreasonably low than unreasonably high." *The Sun* takes up the same argument, and asks whence comes "this alleged demand for federal regulation, which can only mean reduction by federal authority?" The Philadelphia *Record*, the New York *Times*, and the Providence *Journal* voice the same idea. An examination of the text of the bill, however, shows that it is intended to cover not alone rates, but any "practise whatsoever" that is "unreasonable or unjustly discriminatory." It provides that when the commission

"shall, after full hearing, make any finding or ruling, declaring any existing rate for the transportation of persons or property, or any regulation or practise whatsoever affecting the transportation of persons or property to be unreasonable or unjustly discriminatory, the commission shall have power, and it shall be its duty, to declare and order what shall be a just and reasonable rate, practise, or regulation to be charged, imposed, or followed in the future in place of that found to be unreasonable or unjustly discriminatory, and the order of the commission shall, of its own force, take effect and become operative thirty days after notice thereof has been given to the person or persons directly affected thereby; but at any time within sixty days from date of such notice any person or persons directly affected by the order of the commission, and deeming it to be contrary to law, may institute proceedings in the court of transportation sitting as a court of equity, to have it reviewed and its lawfulness, justness, or reasonableness inquired into and determined."

The bill provides for a Court of Transportation, "which shall be composed of five circuit judges of the United States," provides for its times and places of session, defines its jurisdiction and powers, and provides for appeals from its decisions to the Supreme Court, and for expediting the cases when they reach that court.

According to the Washington correspondents, the Senate will choose a sub-committee to hold hearings on the bill during the summer, and will take up the matter at the regular session, or a special session, in the fall. The general expectation seems to be that the bill will be amended past all recognition. In view of this program, the action of the House last week seems to be of "very little importance," thinks the Hartford *Times*; but the New York



THE FLY ON THE WHEEL.

"LEADER" WILLIAMS—"It's mighty lucky for the country that I'm here!"
—Opper in Mr. Hearst's New York *American*.

Tribune remarks that the passage of the House bill "may serve a useful purpose," as it "will tend to concentrate the discussion and facilitate agreement upon a measure to be enacted," and "will define the issue."

The Kansas City *Times* discerns some clever Democratic strategy that may cost the Republicans the next Congress if they continue their dilatory tactics. It observes:

"The fact that Mr. Bryan is being suspected of a skilful political move in approving the President's railroad rate issue ought not to be lost on a Republican Congress. Evidently if the House or Senate lets the year go by without action, the Democrats will be in a position to appeal to the country at the next Congressional election.

"The party leaders could say to the people: 'You showed an overwhelming preference for President Roosevelt. Very well. See how a Republican Congress is tying his hands on the important issue of freight rate regulation. But Mr. Bryan and the Democrats have upheld the President in this matter. If you want Mr. Roosevelt's policies to be carried into effect, elect a Democratic Congress.'

"This would be a perfectly logical and consistent argument to make to the vast number of voters who cast their ballots for Mr. Roosevelt at the recent election not because they were Republicans, but because they had confidence in the man. Two years hence the Congressional candidates will not have the help of the President's name on the ticket.

"If the Republican party desires to control the Congress to be

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elected in 1906, it would seem the part of wisdom to give heed to the maneuvers of the enemy and to forestall the capture of Republican ammunition."

COST OF BUILDING UP THE NAVY.

JUST as Richmond Pearson Hobson is flooding Congress and the newspaper offices with startling circulars telling of a "*combined movement for the seizure of China*, to the exclusion of the United States, Great Britain, and Japan, a movement *that would set the world on fire*," and declaring that "war and peace may hinge upon the activity of America in naval preparation during the next few years," and saying that "America should have the largest navy in the world," or, better, should "approach in size the combined navies of the earth," the House naval committee inconsiderately cuts down the appropriations for new battle-ships, providing for two instead of three, as recommended by Secretary Morton, and recommending a total appropriation for naval purposes of $10,071,000 instead of $114,000,000.

The New Orleans *Picayune* (Dem.) declares that "while a large navy is costly, it is essential to the security of the country, and the price, large as it is, is trifling by comparison with the immense value of the interests protected and rendered secure"; but the Baltimore *News* (Ind.) takes an opposite view, saying:

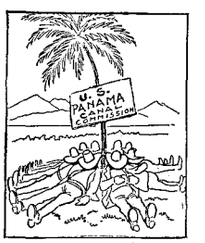
"The Government is not 'flush' financially. There is every evidence of a large deficit this year, and as large a deficit next year, which will necessitate drawing upon accumulated funds for government expenses and finally increasing national taxation. Money asked for naval expansion is badly needed for public buildings. The Government is paying big rentals in many cities for inferior accommodations for its federal offices. River and harbor improvements demand considerable appropriations in order that the growing commerce of the country shall not be handicapped. It is an excellent time to ask why such an enormous navy is needed —why naval expenses should increase more than $20,000,000 in two years when no other branch of the public service demands such an increase."

It is not so much the increase in our naval construction as it is the increased cost of building these ships that is just now the subject of considerable discussion. The New York *Sun* (Rep.) shows that since 1883 we have appropriated $925,000,000 for national defense. Of this sum, $68,475,000 has been spent on our 13 completed battle-ships, $8,770,000 for completed armored cruisers, $28,625,000 for 13 protected cruisers, and $3,790,000 for 3 unprotected cruisers. Fourteen battle-ships are under construction at the present time, together with 10 armored cruisers and 23 vessels of other classes. Secretary Morton estimates that when all the new ships are in commission, the navy will cost $77,000,000 annually for maintenance. "Expensive as a modern navy must be," says *The Sun*, "it returns to its owners in security and the assurance of freedom from aggression a profit impossible to calculate. In no section of the country is the billion dollars that has been spent upon ships and *personnel* grudged or regretted. The strongest argument that the Administration has to urge in favor of a continuing liberal treatment of the navy is the establishment as it exists to-day." The Boston *Herald* comments as follows on the enormous increase of recent years in the cost of building battle-ships:

"In urging Congress to authorize the building of at least three new first-class battle-ships, it has been stated by the department officials that such ships would call for something like $22,000,000. That will mean more than $7,000,000 each, making them by far the most expensive craft ever constructed for Uncle Sam's navy. We should be surprised if any war-ship in the world had entailed for its building such an amount of money. The *Oregon*, *Indiana*, and *Massachusetts*, three of our earlier battle-ships, whose keels were laid in 1891, cost in the vicinity of $3,000,000 each. Later ships, now under construction, such as the *Louisiana* and *Connecticut*, will cost in the vicinity of $4,000,000, so that, on an estimate of $22,000,000 for three ships, these vessels would each cost as much, if not more than was paid for the *Oregon* and one of the battle-ships now building combined. If the increase in efficiency and fighting ability advances as rapidly as does the cost of construction, then the earlier battle-ships of our navy are already greatly outclassed, and on that scale a dozen years would appear to be the limit to the useful life of such ships.

"The naval authorities have urged on Congress the need of more battle-ships, and they claim that the condition of the treasury should not influence the position taken by the members of Congress; for, even should the building of these ships be authorized, only a very small proportion of the money thus appropriated could be used or drawn from the treasury within a year. The trouble with that form of argument is that there is no guarantee that, as long as the present administration is in power, it will not work next year and the year after for as large a shipbuilding program as that which has now been submitted to Congress. It is the old plan of making the future pay the bills authorized in the present, with the certainty that there will be a still further demand for more of that kind of financiering in the future. Our battle-ships are very expensive craft both to construct and to keep in commission, and, as we have shown, there has been an enormous advance in the cost of construction."

TOPICS IN BRIEF.



A STILL-LIFE STUDY.
—Maybell in the Brooklyn *Eagle*.

RUSSIA is merely discovering which century this is. That is all.—*The Chicago News*.

WE can spare Kaiser Wilhelm some of our professors if he will let us pick them out.—*The Chicago News*.

IN Russia it will soon be considered a reflection on a man's intelligence if he is not in jail.—*The Chicago News*.

SANTO DOMINGO'S customs, it is hoped, will prove more satisfactory than its manners.—*The Chicago Tribune*.

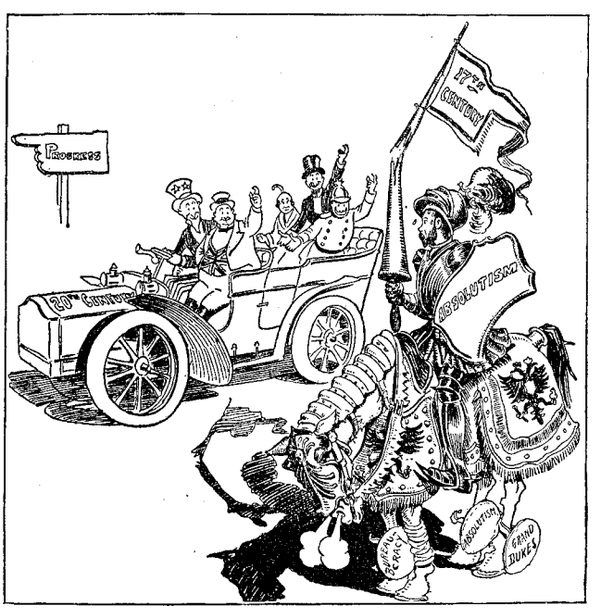
THE Czar announces that he wants to ascertain the best plan for reforms in Russia. Begin at the top.—*The New York American*.

REMEMBERING what happened to Warsaw's last champion, other champions are a trifle slow in coming forward.—*The Chicago Tribune*.

The Evening Post says, in a headline, that there are "too many murders" in New York, but fails to tell how many it thinks would be about the right number.

IT must occur to Judge Parker that the trusts are not getting a fair return for all the millions they contributed to the Republican campaign fund.—*The Kansas City Journal*.

THE Washington correspondent of the New York *Tribune* informs us that "it will be a physical impossibility for the Senate to consider the question of railroad rate legislation intelligently at this session of Congress," but does not say what, if any, legislation differs from the rate legislation in this respect.



"COME ON, NICK, DROP YOUR OLD-FASHIONED TRUCK AND GET INTO THE BAND-WAGON"!
—McCutcheon in the Chicago *Tribune*.

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LETTERS AND ART.

IS JOURNALISM RULED BY THE COUNTING-ROOM?

"STARTLING" and "deplorable" are the epithets used to describe journalistic conditions uncovered in an article printed in a recent issue of the New York *Bookman*. The author, a well-known writer who hides his identity under the *nom de plume* "Richard W. Kemp," tries to show that editors nowadays have very little to say about newspaper policy, and that money is the all-controlling power. He declares:

"Thirty years ago, American newspapers were still in the individualistic stage of their evolution. There really was such a being as a single, dominant, responsible personality in control of each great newspaper, and this personality was one which everybody knew and recognized and felt. There was no clash between opposing interests; but the editor was the real chief, indeed he was the paper. It was a simpler age than this. Ownership and editorship were substantially identical. Bennett, Greeley, Dana, Godkin, Medill, Bowles, and the rest, even if they did not all actually possess the full property right to the papers which they edited, had an important share in them, and so in their editorial labor each was in every sense writing for his own hand; for influence, for reputation, and for financial gain as well. This gave the great editor of those days a firm seat in his office. In fact, his seat was in reality a throne. He knew no superior and he did whatever he chose, with a genuine pride in his profession and a zest in his work which could be felt thrilling and stinging through every line that came from his pen. He was not filling space. He was not just earning his living. He was making and shaping public opinion, and both he and his paper were forces to be reckoned with. A Thurlow Weed, a Raymond, or a Greeley was approached and consulted by party leaders and high officials with as much respect and deference as would be paid to the representatives of a great foreign Power."

In brief, "the policy of the American newspaper, until lately, was the expression of some one individual's beliefs, prejudices, and ideals, modified sometimes by considerations of expediency, but, on the whole, likely to exercise a definite influence because of its directness and sincerity." But now all this has changed, avers the writer:

"The contemporary newspaper has grown to be a very big affair. To conduct it requires an enormous expenditure of money. Its financial side is exceedingly important. Moreover, we are living in an age of great financial enterprises, and the newspaper has been swept into the same vortex that has swallowed up so many other agents of civilization. The money kings long ago saw the value of a newspaper as an adjunct to financial operations, and so by degrees they secured control of them, one after another, and for one reason or another. Some millionaires like to own a newspaper for the pleasure of it, just as they might like to own a racing stable, or an ocean-going yacht, or a Scotch moor. But most of them have a more practical object than this. They recognize the power of the press as extending in many different directions, and they covet power—political, financial, social. Therefore, in the past twenty years, to take the New York papers alone, there is scarcely one that has not been, or is not now, controlled by some moneyed magnate. Jay Gould at different times had his finger on the pulse of two leading journals. Cyrus W. Field did what he liked with another. The Vanderbilt interest was represented by an evening paper. Henry Villard owned another. Mr. Pierpont Morgan is believed to give orders to a morning paper. The Searles-Hopkins estate can do what it pleases with an organ which it has bought. And so the list might be extended, to show how the ultimate sovereignty of the great newspaper of to-day has passed away from the editor into the hands of the owner, of whom the editor is now only the salaried employee."

Most papers at the present time, we are told further, "have no real policy at all." They are conducted by writers "whose tenure of office is so insecure that they can have no *esprit de corps*," and "who are to the old-time organization what a regiment of foreign mercenaries is to a body of patriotic volunteers." The editor knows that "a ring on the telephone may mean the instant reversal" of all that he has planned; he is compelled to realize that he is "only a puppet whose wires are pulled carelessly by a stronger hand." We read in conclusion:

"There still remain among us many newspapers that illustrate ability, courage, and independence. But they are diminishing in number every year as the syndicate type of journalism becomes more prevalent. Our journalists are losing their individuality, and, what is worse, all pride in their own calling. You will hear them declare that the editorial page has no authority, and they are right; for the case can not be otherwise when the editors themselves have no convictions. When the policy of a paper is dictated partly by the speculative interests of the owner, and partly by the commercial spirit of the counting-room, and when editors have no real belief save that the public is made up entirely of fools, then the day of the newspaper is over, so far as its influence and dignity are concerned. The man in the street knows nothing of how a paper is made, but in the long run he will detect the difference between what is genuine and what is a mere sham. . . . . .

"The truth is that this new syndicate journalism is not a profession but a trade. It has neither the dignity, nor the independence, nor the originality which enter into the life-work of a professional man. A hundred schools of journalism can not give it character under conditions such as I have just described. The earlier journalism was sometimes eccentric and sometimes bigoted; but at least its leaders were their own masters, working single-mindedly for a definite end, and back of it were always those qualities that go into the making of a man."

"EXPERT" VIEWS OF CURRENT DRAMATIC PROBLEMS.

RECENT articles from the pens of actors, playwrights, and theatrical managers would seem to indicate an unusual interest at this time in the problems of the stage. Mr. Charles Frohman, Mr. Marc Klaw, Col. Henry W. Savage, Sir Charles Wyndham, Mr. David Belasco, Mr. William H. Crane, and Mrs. Minnie Maddern Fiske have all helped to swell the volume of discussion, and, in view of their eminence in the dramatic profession, may be said to speak with a certain authority.

Mr. Frohman, who operates on a larger scale than that of any other living theatrical manager, thinks that "the difficulty with the stage of to-day" lies not, as is often alleged, with the manager, but with the playwright. "It may seem a remarkable assertion," he says, "yet it is none the less true that in one year the playwrights of America, France, Germany, and England have not turned out six genuine plays." He continues (in *Harper's Weekly*):

"The promise of the American drama is certainly small, tho we have a number of playwrights in this country who are, in my opinion, equal to any playwrights in the world—and I base this assertion on my acquaintance with the playwrights of the world and on the cosmopolitan character of my work. Such authors as Gillette, Thomas, Fitch, George Ade, Paul Potter, and others, turn out as good, logical, consistent plays as any writers in the world. But with possibly few exceptions our dramatists have not advanced far enough in their work to make it acceptable to other countries; and this notwithstanding the fact that they produce plays of good construction, serious interest, and genuine comedy."

In spite of this deficiency, says Mr. Frohman, "New York can show more advancement and more improvement in theatrical property—and brought about by the managers alone—than any continental city." He adds:

"The class of entertainment that is being given is not only satisfactory to the audiences, but is beneficial to their health, and in no way conducive to harm. I am sure that there is more genuine satisfaction and pleasure and help in going to see a George Ade play than in sitting through a performance by Mr. Sudermann. The public seeks entertainment and diversion from care."

Colonel Savage affirms his conviction that "the application of business principles to the theatrical business" during the past few years "has eliminated much uncertainty, insuring a more positive

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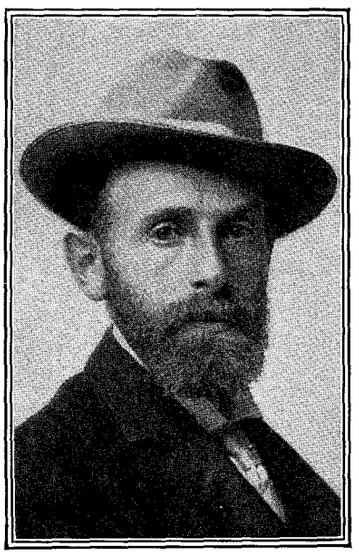
financial return both for manager and artist"; and Sir Charles Wyndham says: "Personally, I do not think the drama has ever been in safer hands than those at present." Mr. Klaw, of Klaw & Erlanger, meets the accusation of "commercialism" by frankly admitting that "the theater is governed by the rules and observances of all other commercial enterprises." He says further (in *The Cosmopolitan*):



MARC KLAW
(of the firm of Klaw & Erlanger).
He says: "The theater is not out to dictate to public taste. It is out to satisfy the public demand."

"The theater is not out to dictate to public taste. It is out to satisfy the public demand. While even such a purely business undertaking must be hedged about with the essential suggestions of artistic requirement, I do not believe the public demands of us that we give over our commercialism. Moreover, the public would have no such right. What the public has the right to ask of the manager is that he shall give it good, clean, decent entertainment of a wholesome sort. That is as far as the public should go. And it is the duty of the manager to label his wares honestly and clearly, that they may not be mistaken, just as it is the obligation of every other merchant to display indications of the character of the contents of his establishment."

Against this utilitarian view of the drama Mr. David Belasco vigorously protests. He writes (in *The Cosmopolitan*):

"No pursuit classified as an art can be revolutionized and classified as a business. Business people may enter the theatrical profession for the purpose of making a living, and in this sense the profession is undoubtedly a business; but unless these people nurse their business as an art, they will soon cease to acquire either honor or profit with integrity. The artist who paints fifty pictures in a year must sell them for a song, but he who spends a year on one canvas may generally command the just reward of his effort. And it is the same and always the same with the pictures of the stage. The careful producer who gives time and thought to his productions, who works 'without haste and without rest,' not only reaps the recompense of his labors in the shape of 'packed houses' and 'long runs,' but has the consciousness of successful achievement—the consciousness that he has done something, be it ever so little, toward the uplifting and betterment of one of the most beautiful of the arts as well as one of the greatest forces making for the happiness of mankind."

Mrs. Fiske agrees with Mr. Frohman in stating her opinion that the great dramatic problem is "the procuring of good serious plays to produce." She also shares his faith in the American playwright, declaring: "I most firmly believe in the American playwright. So much so, indeed, that my interest is almost entirely with his work." Mr. William H. Crane, in an article in *Men and Women* (Cincinnati), takes the position that the final solution of dramatic problems lies with the public:

"I honestly feel that in the long run the public is always right. Few if any good, meritorious plays have ever failed except through some fault of presentation or production. During my professional career, which covers over forty years, it would indeed be odd if things did not veer off from what we are pleased to term the even tenor of their way. There have been times when, I will confess, I thought the public was a little hard and unjust. After a lapse of time, however, I was always willing to agree privately, as well as publicly, that the public was right and that I was wrong."

THOMAS NAST AND THE EVOLUTION OF THE AMERICAN CARTOON.

THE changes which a generation has wrought in the effective cartoon are pointed out by Albert Bigelow Paine in his recent biographical work, "Thomas Nast, His Period and His Pictures." In looking through the cartoons of the time when Nast was fighting the Tweed Ring, for instance, and comparing them with those of to-day, the author says that we are "impressed with something more than the difference in type and treatment." He continues:

"To-day the merit of our cartoons lies mainly in their technique and the clever statement of an existing condition. They are likely to be the echo of a policy, a reflection of public sentiment, or the record of daily events. The cartoons of Thomas Nast were for the most part a manifest, a protest, or a prophecy. They did not follow public events, but preceded them. They did not echo public sentiment, but led it. They did not strive to please the readers, but convince them. They were not inspired by a mere appreciation of conditions, but by a powerful conviction of right and principle which would not be gainsaid. In the words of Mr. Mitchell (editor of *Life*), 'men, women, and children—those who read and those who did not'—were stirred by them to the depths of their being. They applauded them or they condemned them, but they never passed them by. C. G. Bush recently said to the writer: 'Nast, more than any other man, demonstrated that a cartoon is not necessarily a humorous caricature, but a powerful weapon of good or evil.'

"The altered attitude of our pictures to-day is not due to the individuals but to the conditions. Nast began when the nation was in a flame of conflict. When the fierce heat of the battle had subsided, it left the public in the ebullient formative state where human passions run high and human morals and judgment are disturbed. At such times strong human personalities leap forth to seize the molten elements and shape the fabric of futurity. Such men have little place to-day. The New York *Herald* not long ago (March 7, 1902) said, editorially:

"'The press of America merely mirrors public opinion instead of commanding it.'

"And it is this that the cartoonist of the present must be content to do. He can but mirror the procession of events—not direct

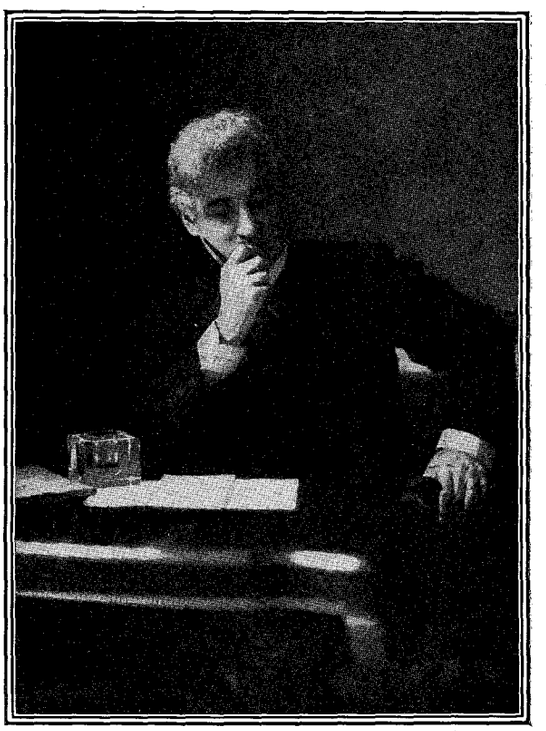


Photo. by the Misses Selby, New York.
DAVID BELASCO,
Who maintains that "no pursuit classified as an art can be revolutionized and classified as a business."

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them. Yet should the time return when issues once more are blazing white, when right and wrong press fiercely upon the hearts of men, then from among the craftsmen of to-day there will rise those who shall seize the glowing metal and strike as firmly and with as sure a blow as did Thomas Nast."

Mr. Paine tells the pathetic story of the way in which changed conditions reacted upon Nast and robbed him of his public and practically of his means of livelihood. The man who is looked upon as the fountain-head of the American cartoon was cast aside and abandoned by the very art that he had done the most toward developing. To quote:

"The public no longer demanded pictorial crusades, but only a pageant of clever burlesque with the light hits and mock warfare that amused to-day and to-morrow were forgotten for all time. The windmills had become too powerful for those who would gird on their armor and go forth to redress wrong; the day of knight errantry was over. Somehow the gentle and pathetic figure of Don Quixote can not fail to present itself to those who in his final days were familiar with the dreams and struggles and disappointments, and with the lovable personality of Thomas Nast."

Of Nast's enduring influence on the art of the American cartoonist, we read:

"Being the first, it was necessary for him to establish fundamentals, to construct the alphabet of an art. The work was not arbitrarily done, nor were the results due to accident. The symbols which to-day confront us on every hand were each the inevitable expression of some existing condition which by strong, sure mental evolution found absolute embodiment and became a pictured fact. We can no more efface them than we can alter the characters of our spelling-book. The Brother Jonathan of England we accepted as our Uncle Sam (tho Nast dignified the uncouth figure), and later cartoonists have added to his emblems. But the old tiger, elephant, donkey, rag baby, and all the others we have noted, still do daily service, and the pictorial world without them would be poor indeed."

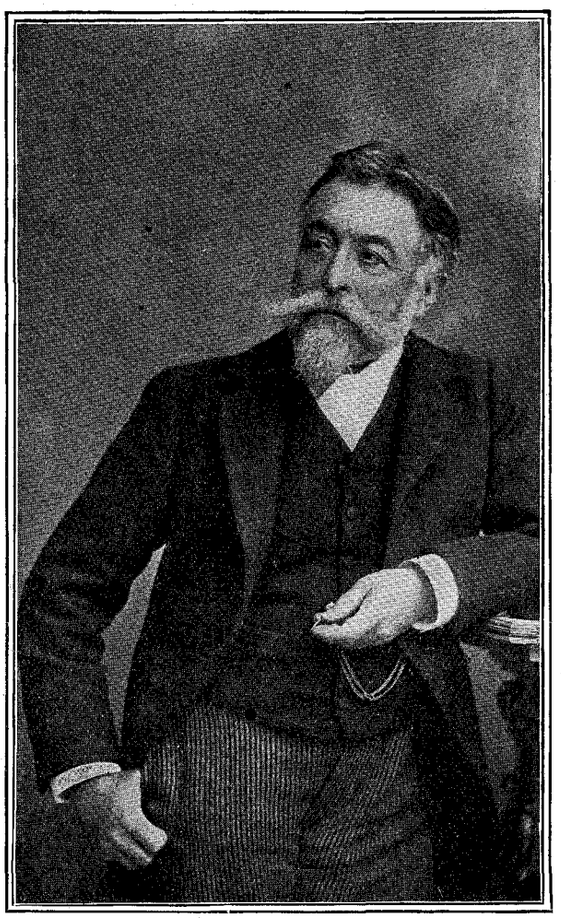

Photo. by Rockwood, New York.

THOMAS NAST IN 1895.

More than any other man, he "demonstrated that a cartoon is not necessarily a humorous caricature, but a powerful weapon of good or evil."

The rôle of the cartoonist in the best days of Thomas Nast was that of the prophet and the reformer. He has been called "one of the great statesmen of his time," and is said to have been possessed of so sure a political insight as "to see approaching events before most men dreamed of them as possible." Viewing his work from the standpoint of pure art, Mr. Paine says:

"There is a divine heritage which rises above class drill and curriculum—a God-given impulse which will seek instinctively and find surely the means to enter and the way to conquer and possess the foreordinated kingdom. Such a genius was that of Thomas Nast. Lacking a perfect mastery of line, he yet possessed a simplicity of treatment, an understanding of black and white color values, with a clearness of vision, a fertility of idea, and, above and beyond all, a supreme and unwavering purpose which made him a pictorial power such as this generation is not likely to know again. Perhaps all this is not art. Perhaps art may not be admitted without the grace of careful training—the touch that soothes and fills the critic's eye. But if it be not art, then, at least, it is a genius of no lesser sort. There are men who will tell you that Grant was not a general. There are others who will hold that Nast was not an artist. Yet these two were mighty warriors—each in his own way—and the world will honor their triumphs when the deeds of their critics have vanished from the page of memory, and their bodies have become but nameless dust."

THOREAU AS REVEALED IN HIS JOURNAL.

THOREAU, the poet-naturalist of Concord, left behind him thirty-nine manuscript volumes containing a daily record of thoughts and doings from the time of his early manhood until his death. He drew on this journal quite freely in writing "Walden" and "A Week on the Concord and Merrimac Rivers," but made no effort to publish the greater part of it. Extracts now appearing in *The Atlantic Monthly* (Boston) were selected and edited by Mr. Bradford Torrey, who contributes a prefatory essay on "Thoreau as a Diarist." He says, in part:

"If a man wishes to know Thoreau as he was, let him read the book. He will find himself in clean, self-respecting company, with no call to blush, as if he were playing the eavesdropper. Of confessions, indeed, in the spicy sense of the word, Thoreau had none to make. He was no Montaigne, no Rousseau, no Samuel Pepys. How should he be? He was a Puritan of Massachusetts, tho he kept no Sabbath, was seen in no church—being very different from Mr. Pepys in more ways than one—and esteemed the Hebrew Scriptures as a good book like any other. Once, indeed, when he was thirty-five years old, he went to a 'party.' For anything we know, that (with a little sowing of wild oats in the matter of smoking dried lily stems when a boy) was as near as he ever came to dissipation. And he did not like it. 'It is a bad place to go to,' he says—'thirty or forty persons, mostly young women, in a small room, warm and noisy.' One of the young women was reputed to be 'pretty looking'; but he scarcely looked at her, tho he was 'introduced,' and he could not hear what she said, because there was 'such a clacking.' 'I could imagine better places for conversation,' he goes on, 'where there should be a certain degree of silence surrounding you, and less than forty talking at once. Why, this afternoon, even, I did better. There was old Mr. Joseph Hosmer and I ate our luncheon of cracker and cheese together in the woods. I heard all he said, tho it was not much, to be sure, and he could hear me. And then he talked out of such a glorious repose, taking a leisurely bite at the cracker and cheese between his words; and so some of him was communicated to me, and some of me to him, I trust.'"

If Montaigne could say that he was "born for society and friendship," Thoreau, says Mr. Torrey, was as inevitably "born for contemplation and solitude." On this point he writes further:

"His fellow mortals, as a rule, did not recommend themselves to him. His thoughts were none the better for their company, as they almost always were for the company of the pine-tree and the meadow. Inspiration, a refreshing of the spiritual faculties as

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indispensable to him as daily bread, his fellow mortals did not furnish. For this state of things he sometimes (once or twice at least) mildly reproaches himself. It may be that he is to blame for so commonly skipping humanity and its affairs; he will seek to amend the fault, he promises. But even at such a moment of exceptional humility his pen (reversing Balaam's rôle), runs into left-handed compliments that are worse, if anything, than the original offense. Hear him: 'I will not avoid to go by where those men are repairing the stone bridge. I will see if I can not see poetry in that, if that will not yield me a reflection. It is narrow to be confined to woods and fields and grand aspects of nature only. . . . Why not see men standing in the sun and casting a shadow, even as trees? . . . I will try to enjoy them as animals, at least.'

"This is in 1851. A year afterward we find him concerned with the same theme, but in a less hesitating mood. Now he is on his high horse, with apologies to nobody. 'It appears to me,' he begins, 'that to one standing on the heights of philosophy mankind and the works of man will have sunk out of sight altogether.' Man, in his opinion, is 'too much insisted upon.' The poet says, 'The proper study of mankind is man.' I say, Study to forget all that. Take wider views of the universe. . . . What is the village, city, State, nation, aye, the civilized world, that it should concern a man so much? The thought of them affects me, in my wisest hours, as when I pass a woodchuck's hole.'

"A high horse indeed! But his comparison is really by no means so disparaging as it sounds; for Thoreau took a deep and lasting interest in woodchucks."

The fundamental paradox of Thoreau's nature is bound up in the fact that, tho himself a hermit, he "hungered and thirsted after friendship." Says Mr. Torrey:

"Here, even more than elsewhere, he was an uncompromising idealist. His craving was for a friendship more than human, friendship such as it was beyond any one about him to furnish, if it was not, as may fairly be suspected, beyond his own capacity to receive. In respect to outward things, his wealth, he truly said, was to want little. In respect to friendship, his poverty was to want the unattainable. It might have been retorted upon him, in his own words, that he was like a man who should complain of hard times because he could not afford to buy himself a crown. But the retort would perhaps have been rather smart than fair. He, at least, would never have acquiesced in it. He confided to his journal again and again that he asked nothing of his friends but honesty, sincerity, a grain of real appreciation, 'an opportunity once in a year to speak the truth'; but in the end it came always to this, that he insisted upon perfection, and, not finding it, went on his way hungry. Probably it is true—one seems to divine a reason for it—that idealists, claimers of the absolute, have commonly found their fellow men a disappointment.

"In Thoreau's case it was his best friends who most severely tried his patience. They invite him to see them, he complains, and then 'do not show themselves.' He 'pines and starves near them.' All is useless. They treat him so that he 'feels a thousand miles off.' 'I leave my friends early. I go away to cherish my idea of friendship.' Surely there is no sentence in all Thoreau's books that is more thoroughly characteristic than that. And how neatly it is turned! Listen also to this, which is equally bitter, and almost equally perfect in the phrasing: 'No fields are so barren to me as the men of whom I expect everything, but get nothing. In their neighborhood I experience a painful yearning for society.'"

Mr. Torrey says in conclusion:

"Life might have been smoother for him had he been less exacting in his idealism, more tolerant of imperfection in others and in himself; had he taken his studies, and even his spiritual aspirations, a grain or two less seriously. A bit of boyish play now and then, the bow quite unbent, or a dose of novel-reading of the love-making, humanizing (Trollopean) sort, could one imagine it, with a more temperate cherishing of his moodiness, might have done him no harm. It would have been for his comfort, so much may confidently be said, whether for his happiness is another question, had he been one of those gentler humorists who can sometimes see themselves, as all humorists have the gift of seeing other people, funny side out. But then, had these things been so, had his natural scope been wider, his genius, so to say, more tropical, richer, freer, more expansive, more various and flexible, more like the spreading banyan and less like the soaring, sky-pointing spruce—why, then he would no longer have been Thoreau; for better or worse, his speech would have lost its distinctive tang; and in the long run the world, which likes a touch of bitter and a touch of sour, would almost certainly have found the man himself less interesting, and his books less rememberable. And made as he was, 'born to his own affairs,' what else could he do but stick to himself? 'We are constantly invited to be what we are,' he said. The words might fittingly have been cut upon his gravestone."

THE SLAV TEMPERAMENT IN ART.

A DEFECT of the Slav temperament, Mr. H. M. Conacher tells us, is too much feeling. The typical Slav is "as melancholy as the Greek" and "as impressionable as the Celt." His temper, remarks Mr. Conacher, might have remained unknown to us, if we had had to go out of our way to study Slav folklore, dances, and airs; but in the nineteenth century it found expression through men of genius "who have spoken to all Europe." We read further (*The Independent Review*, January) as follows:

"Slav art has become a naïve 'criticism of life.' The word criticism must be used guardedly, as the Slav has little turn for abstract thought, such as the Greeks and Hindus showed: being without the curiosity of the former, and feeling more deeply than the latter, he is less able to settle down to calm contemplation. So perhaps we should say that the Slav criticism is usually unconscious, but sometimes deliberate, as in Tolstoy, who uses his powers as an artist to arraign the form of society. . . . We talk of his [the Slav's] realism, meaning that he will not see things through a kindly haze, but in a dry light. Thus he has no feeling for the romance of war, being quite without the set of ideas connected with chivalry. Even in his unconverted days Tolstoy wrote of war (in 'Sevastopol') as if it were a horrible thing. Verestchagin, the painter, also treated war faithfully in his pictures. In like manner, Gorky does not take the evils that follow in the train of Western industrialism for granted; he paints them in their naked horror. Well he may; for certainly the Slav, like the Celt, seems to degenerate rapidly when he drifts into the slums of cities. Even Tolstoy is at times more impressionable than consciously critical: thus 'The Cossacks' is written under the influence of Rousseau, the 'Kreutzer Sonata' under that of Schopenhauer. In some ways Slav feeling seems to be expressed better by Turgenef, a sweeter and milder nature than Tolstoy, whose asceticism has a touch of asperity."

Of all arts, says Mr. Conacher, music is the one by which the Slav has most impressed the Western world; and in Slav music he discerns a common expression of the Slav temperament. Of this music we read:

"However elaborate the structure of a particular piece may be, it is likely to have its root in popular airs. Thus it never becomes artificial; there is always a certain spontaneity and freshness. The note of sadness is usually very clear. Sometimes it is too plaintive, as in Chopin, who would probably have been suspected by Plato, as tending to melt too much the heart of man, and make him a feeble warrior; in Tschaikowsky it is sterner, as it is in the solemn *prelude* by Rachmaninoff. That music should never be exotic appears to have been recognized by Dvořak, the Czech musician; tho he seems to have applied the principle with an odd confusion of history. For, being in America, he is said to have suggested to the people of the United States that they should base their music on negro melodies.

"If we wish to see what has been the achievement of Slav music during the past fifty years, we have only to compare the record of the Slav with that of the Celt in the same period. The Slav has nothing like the 'Eisteddfod' or 'Feis,' which are a kind of Dionysia—perhaps the idea of 'competition' in music would seem to him incongruous—yet the Celt, with all this systematic cultivation, has not produced such masterpieces as those of the great Slav composers in our time. There is a great number of traditional Scottish, Irish, and Welsh airs; but they have never formed a basis for the elaboration of great works. Indeed, the history of Slav music is not unworthy to be compared with the rise of Greek drama, which also sprang from the simple songs of a rural community, met to celebrate some of the festal occasions of their agricultural year. Each became—within the possibilities of its own medium—a sad musing 'o'er the doubtful lot of human kind.'"

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SCIENCE AND INVENTION.

OUR OUTPUT OF AUTOMOBILES.

THAT this country is now supreme in the design and manufacture of automobiles is asserted by James E. Homans in an article on "The American Automobile of 1905" (*Collier's Weekly*, January 21). While our makers especially excel in the lighter types of vehicle—runabouts, phaetons, and light structures of other types, we also rival the French in building heavy, high-speed cars, and in this line, too, we are rapidly coming to the fore. We are also, Mr. Homans tells us, responsible for the perfected steam carriage, since to American engineers we must give credit for the light and compact steel boiler, equipped with copper flues; also for several of the most efficient types of tubular boilers. But this is not all. Says Mr. Homans:

"In American hands the electric vehicle has also risen to an eminent state of perfection, and is now manufactured in nearly every size and style, from the light runabout to the five-ton truck. It is the prevailing vehicle for cities, where it is largely represented by cabs, hansoms, stages, and wagons, and the periodically recurring necessity of recharging the storage-batteries is—we may safely assert—the only serious obstacle to an indefinite extension of its use. It is the easiest to handle, the cleanest, and, allowing that its driver observes all rules on the care of his battery, also the least liable to become disabled. The recent perfection of the famous Edison iron-nickel storage-cell, with its greater power efficiency per unit of weight, and its very desirable virtue of being as nearly 'fool-proof' as any mere human product could be, already bids fair to extend the sphere of the electromobile.

"There is a wide field of profit for some enterprising capitalist or corporation who will establish battery relay stations along traveled highways. With this assistance the electric carriage would speedily rival the trolley-car, and also furnish the public with a simple and reliable form of motor conveyance.

"In spite of the many conspicuous achievements of American-built machines, the prominence given to the heavier types is to be regretted. It tends to conceal the fact that the motor vehicle is undoubtedly destined to a far wider field than furnishing amusement for the wealthy. The cars suited to the requirements of affluent sportsmen are by no means typical of the real advances tending to constitute the permanence of the automobile. From another point of view, also, the current tendency toward heavy machines is to be deplored; the vast expense involved and the comparatively small demand tend to limit the business and spread the false notion that the automobile is costly beyond the ability of the average citizen. Several notable firms and corporations have abandoned the business, very largely because commercial conditions have eliminated their profits. For a concern whose resources entitle it to very much less than the highest rating, the competition in the manufacture of high-powered cars speedily becomes prohibitive.

"For the production of low-powered vehicles the conditions are equally discouraging, since, armed with the discredited axioms of four years ago, the public is still distrustful of the reasonable priced carriage. Then it was confidently asserted that a light-weight gasoline automobile, on account of destructive motor vibration, was an absurdity and a demonstrated failure. People were taught to accept on authority that air-cooling for any gasoline vehicle heavier than a cycle was impracticable. A large collection of data was learnedly arrayed to prove that no motor road carriage could profitably be manufactured and sold below a figure prohibitively high for people of moderate means.

"At the present time, altho the structural absurdities of 1900 and 1901 have been effectually weeded out, we have efficient light gasoline vehicles with reachless side-spring frames, or other constructions equally effective to neutralize vibration; we have air-cooled gasoline engines that can propel heavy as well as light cars on steep grades at good speeds, without a symptom of sticking or harmful laboring. As to price, the trade lists of 1904 contain notices of at least fifteen different makes of efficient gasoline vehicle, ranging between $425 and $700, and averaging six horse-power, and of ten different makes at $750, averaging seven and five-tenths horse-power; one steamer at $650, one at $700, one at $750; one electric at $600, one at $750. Out of a selection of two hundred and eighty vehicles, representing the product of one hundred and fifty manufacturers, sixty-eight models were offered at prices below $1,000, and one hundred and nine other models at prices ranging between $1,000 and $2,000."

These figures, Mr. Homans believes, demonstrate that it is possible to manufacture in this country a serviceable motor-carriage within the means of the average prosperous citizen. They indicate, also, he says, that the light automobile will shortly be a formidable rival of the horse. A reliable horse, harness, and buggy or phaeton carriage can not be purchased for less than $500, and, when we consider comparative cost of maintenance, an automobile at $750, or even $1,000, is by far the cheaper conveyance. The writer goes on:

"As was the case in the early days of the steam-railroad, even so it is with the automobile to-day—the popular mind, like a nervous horse, must become accustomed to it. Furthermore, the silly notion that a vehicle propelled by steam or gasoline motor is necessarily dangerous and constantly liable to explode must be allayed in the calm light of fact. With ordinary good care, explosion is the very last catastrophe the automobilist has need to fear. The popular mind must be educated also to the point of recognizing that knowledge is more essential in handling an automobile than in driving a horse, despite that, as a certain manufacturer well said, 'The first and foremost aim of the automobile-maker is to render the ignoramus harmless.'

"Despite, then, that our foremost manufacturers are devoting their energies to perfecting, even more fully, the splendid conveyances that are the envy of all who may not own them, and despite that the public mind has not yet reached that stage in its education when it can recognize in the motor carriage a readier, speedier, more enduring, and cheaper means of locomotion than the patient, hard-worked horse, the fact remains that modern science and ingenuity have perfected a machine that reduces the cost of travel to the lowest terms. The automobile runs more easily on average good country roads than any horse carriage, and, owing to the growing use of asphalt paving in our cities, it is the only vehicle that always accomplishes the end of sure and speedy travel and avoids all suspicion of that truculent cruelty so often witnessed on cold and slippery days. It can travel at an even rate, mile after mile, and hour after hour, without stopping or tiring; it is the same in winter and summer, and in fair weather and foul; it can ford a stream or climb a mountain; it can be started at a moment's notice, and stabled without food or water; it requires no care, save that dictated by common sense, enforced by even a rudimentary knowledge of mechanics and a strict adherence to rules; finally, it commends itself as the only vehicle perfectly suited to the strenuous conditions of American life, and to gratifying the love of ease and luxury that is innate in human nature."

BIRDS AND ELECTRIC WIRES.

DO birds avoid electric wires? If so, is this because they know instinctively that these wires are "alive" with electricity? And, finally, is the electric current in such wire capable of giving a shock to a creature that sits or perches on it, out of contact with any other conductor? These questions are discussed and answered by E. Monier in the *Revue Scientifique*, as follows:

"Two cases must be considered—where the current is continuous and where it is alternating. In the former case the bird may alight without inconvenience on a high-tension electric conductor; it runs no danger, because the current, in its rapid movement, only skims it. To cause any commotion, the current must pass through the body. Thus an acrobat . . . may walk on a live electric wire in the air, but if he commits the imprudence of giving his hand to a friend on the ground they may both be killed, the current passing through their bodies to reach the ground by the shortest path.

"Nevertheless, if the electric energy transmitted is too great, there will develop, along the whole wire, a certain degree of heat, which will warn the bird, and then its instincts will doubtless tell it not to light on a similar wire, through fear of burning its feet.

"Now consider the alternating, high-tension current. In this case, will the bird that lights on the conductors be in danger?

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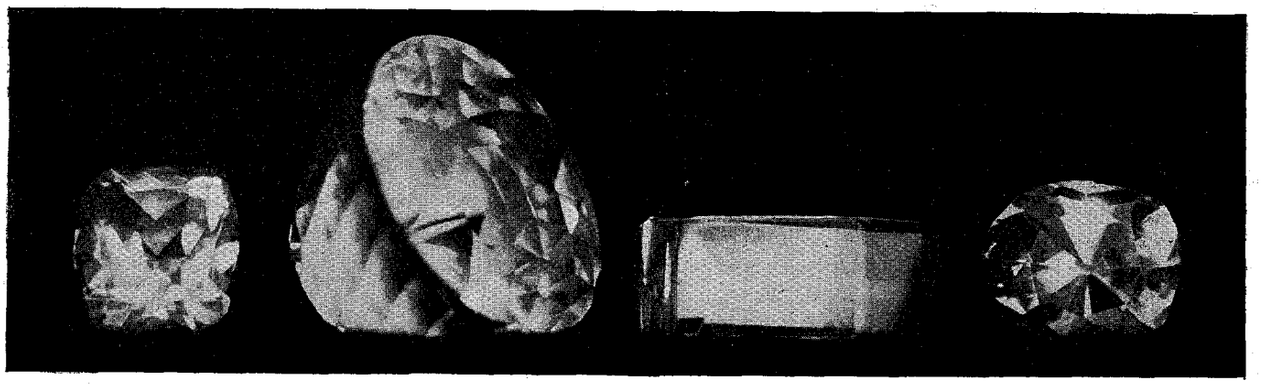
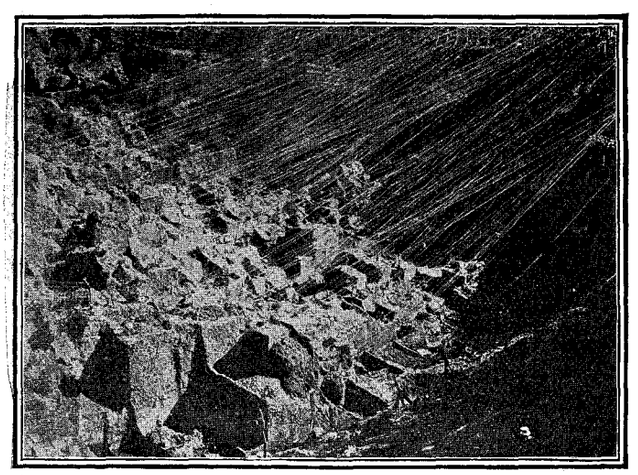


POLAR STAR. GRAND MOGUL. SCHAK (RUSSIA). THE FAMOUS SANCY DIAMOND.

Here we approach the unknown, for the effects of the alternating current on the organism are very variable. Here is an example:

"An alternating current, all other things being equal, is more dangerous as the speed of alternation increases, up to a certain limit; beyond this the danger diminishes, and in these different circumstances one may, by touching the wire, get a shock even when precaution is taken to establish no communication with the ground.



A DIAMOND MINE, SHOWING THE GREAT MASS OF CABLES USED IN HAULING OUT LOADS.

In this case the bird would be no longer safe. It may be seen that electricity is tricky and can not be trusted.

"This is not all; if, after this limit of maximum danger, we continue to increase the speed of alternation, when the reversals succeed each other with extreme rapidity, as in Tesla's experiments (10,000 a second), the same current that was capable of killing a man becomes harmless; it may traverse the organs without producing pain, and physicians may use it for the treatment of certain maladies.

"These high-frequency currents are now used on some lines in electric telegraphy. Birds that light on such wires have nothing to fear. But whatever may be the nature of the currents, all conductors become dangerous during a thunder-storm. At this time all the laws of electricity are turned topsy-turvy and it begins to behave very oddly; lamps are extinguished, despatches are suppressed, and it is not rare to see, after a thunder-clap, small dead birds hanging by their roasted feet to the electric wire.

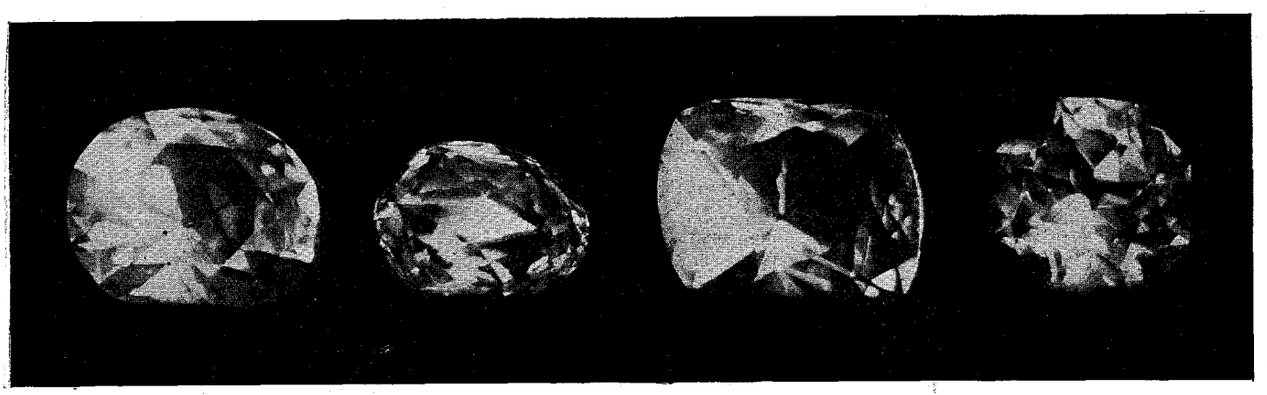
"In fine, I believe that birds have no instinctive fear of injury from electricity. If they rarely alight on conductors, this is perhaps because they sometimes feel there a degree of heat that seems to them abnormal or because of the noise due to the vibration of the wires by the wind. Another reason is probably that they like best to perch on trees or in the fields under the wild plants."—*Translation made for* THE LITERARY DIGEST.

DIAMOND-MINING UP TO DATE.

PRESENT conditions in the Kimberley diamond-mine, now the deepest in the world, are thus described by T. Lane Carter, writing from South Africa to *The Engineering and Mining Journal* (January 19):

"I was impressed by the growing use of electricity in the Kimberley mines. Unlike the Rand, the conditions are most favorable for electricity. Kimberley practise is quite up to date. There is a large central power-plant. Save for a small machine, there is not a steam-engine to be seen, steam-turbines being used entirely. Two 1,000-kilowatt machines are now installed. To meet the growing demand for power, the plant is being increased to a total of 4,000 kilowatts. The De Beers Company, besides lighting their extensive works, illuminate the town of Kimberley from the plant, and they will also supply the electricity for the new electric tram system to be built by the municipality. . . . . .

"The Kimberley is now the deepest diamond-mine in the world, the workings being over 2,000 feet down. I found the atmosphere of the lower levels rather trying, due more to the moisture of the air than to a high temperature. Natural ventilation is relied upon to a great extent, but when the proposed scheme of artificial



LOTERIE D'ANGLETERRE. EMPRESS EUGENIE DIAMOND. STAR OF THE SOUTH. THE PASHA OF EGYPT DIAMOND.

GREATEST DIAMONDS OF

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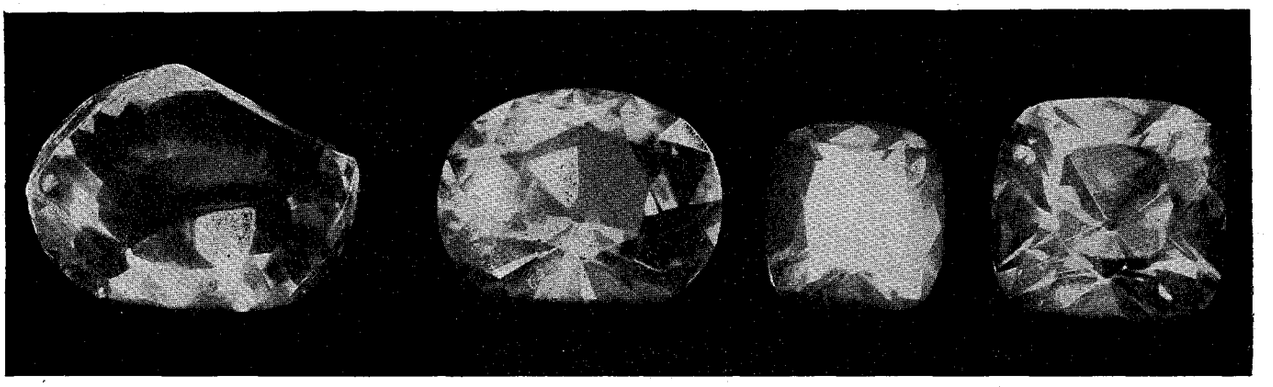


THE KOHINOOR, AFTER FIRST CUTTING. THE KOHINOOR, AFTER SECOND CUTTING. THE FAMOUS BLUE DIAMOND OF ENGLAND. THE REGENT.

ventilation is working, the trying atmospheric conditions on lower levels will disappear. . . . . .

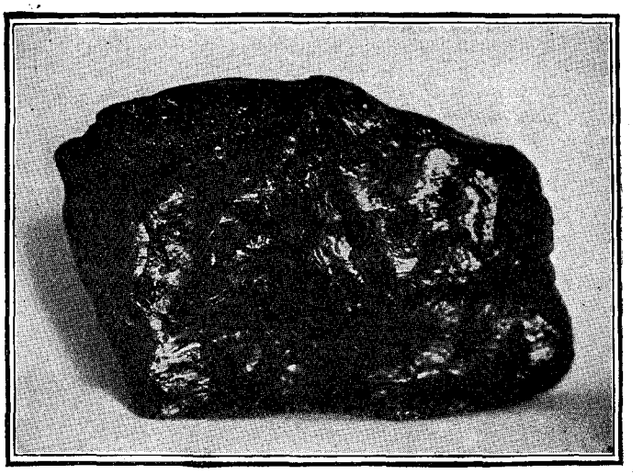
"In spite of the assertion that the Vail River diggings, just north of Kimberley, are about 'played out,' there are now nearly 1,200 independent white miners scattered over these old workings. The majority of them are not 'making salt.' To show what a gamble the life is, last January, when the river was very low (most of the finds are *now* made in the river-bed at low water), a miner found a diamond the day after he started work worth £1,200, while others have been scratching for months and found nothing.

"The labor market at Kimberley is glutted. De Beers now has about 2,600 white employees on the books. A good number are given £3 per week as handy men, but could be dispensed with. The 'out-of-works' is large, but there are not as many idle men as at Johannesburg. There are now about 14,000 native laborers."

IS THE SUN COOLING?

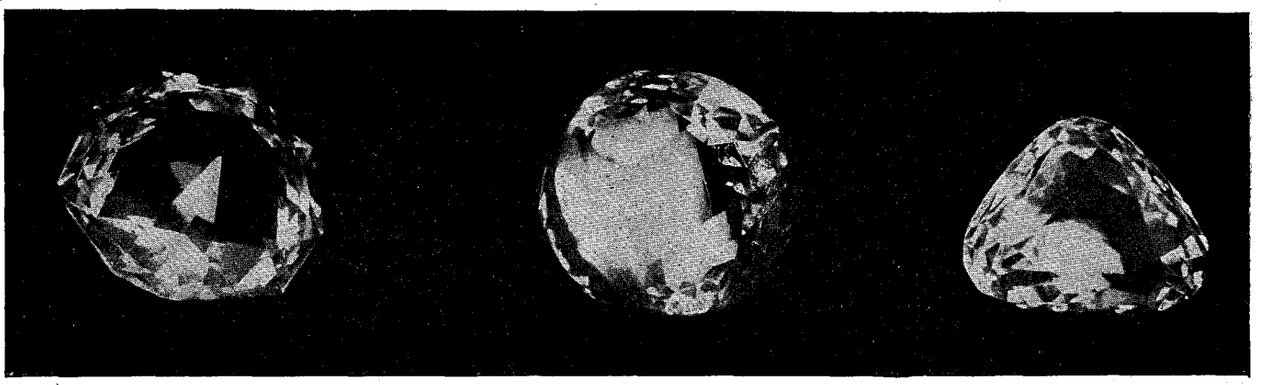
THAT the total amount of heat in the sun tends to be constantly lessened by radiation is believed by all astronomers. That its temperature remains practically the same from age to age is almost equally certain. What it is that restores or maintains this temperature is perhaps the fundamental problem of solar physics. Whatever its solution may be, exact measurements of the sun's radiation show that this fluctuates considerably, and it is probable that these changes have an influence on the earth's weather. The most delicate measurements of radiant heat are those made with Professor Langley's bolometer, an instrument now so perfected that it will indicate the heat given out by a human face one-third of a mile distant. The results of some measurements of solar radiation made by Langley with this device are thus stated by C. W. Saleeby in *The Academy and Literature* (London, January 21). Says this writer:

"He [Langley] believes that at the end of March, 1903, contemporaneously with a marked increase in sun-spots, something happened in the sun that caused a rapid fall in the solar radiation, which subsequently has continued to be about *ten per cent. less than before!* What the cause of this fall may have been we can not conjecture; but it is interesting to inquire what consequences it had for the earth. According to Professor Langley, such a change in the sun would reduce the temperature of the earth's surface by something less than 7.5° C. [13.5° F.]. Now when attention is directed to the exact observations made at eighty-nine stations in the north temperate zone, and when these are compared



A ROUGH DIAMOND.

with the results of many previous years, it is found that a definite fall of more than two degrees did actually occur; nor is it possible to conceive 'what influence, not solar, could have produced this rapid and *simultaneous* reduction of temperatures over the whole north temperate zone, and continued operative for so long a period.' While we remain ignorant of the cause of this solar change we can not make any predictions as to its persistence or possible accentuation. All we can conclude is that our tenure of this 'lukewarm bullet' is perhaps not so certain as some of us have thought."



THE GREAT ORLOW DIAMOND. THE GRAND DUKE OF TUSCANY (AUSTRIA). THE NASSUK DIAMOND.

THE WORLD—ACTUAL SIZE.

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EXPLOITATION OF THE SAHARA.

INTEREST in the Sahara, which to our fathers was only a vast sea of shifting sand, has been greatly aroused by recent exploration, for which we have chiefly to thank the French, within whose "sphere of influence" in Africa the great desert region lies. We are beginning to realize that it has a fauna, a flora, great cities, a numerous population, even an occasional rain-storm. The French are artificially multiplying its oases by sinking thousands of artesian wells, and now comes a book by M. Paul Leroy-Beaulieu entitled "The Sahara, the Sudan, and the Saharan Railways," in which he advocates anew a project that he first broached in 1879—the connection of Algeria with the Sudan by a railway line. In a review of this book in the *Revue Scientifique* (January 14), M. Henri Piéron warns his countrymen that greatly as their knowledge of the Sahara has increased of late, they do not yet know it well enough to warrant carrying out such an extensive project. Saharan exploration, he says, has been carried on hitherto by soldiers and adventurers; the systematic collection of information that must precede any attempt at commercial exploitation has been conspicuous chiefly by its absence. His review is a strong plea for this kind of systematized exploration. Says M. Piéron:

"The enterprise is all right; it is to be desired from the point of view of the exploitation of these immense regions. This is sufficient to insure its approval. But commercial interests ask for more than this. They ask, and rightly, for new explorations, which shall be scientific rather than military. It is thought that the Devonian strata of the Sahara may include coal deposits. We must get some idea of their situation, their value, and the possibility of working them. A scientific study of the moving sands, which, relying on the Flatters expedition, the author deems harmless, should be made. The meteorologic report of engineer Béringer notes that during a journey of less than three months there were occasional rains. A few small and inexpensive meteorologic stations might give more effective information, since even the variations of temperature are known but imperfectly. We must rely now wholly on impressions, when we have anything more to guide us than mere sentiments, favorable or unfavorable.

"We have yet much to do to become acquainted with the fauna of the region, its flora, and the possibility of practical and remunerative cultivation. M. Lamy says of the possibilities: 'It is probable that if palms should be planted, they would succeed admirably.'

"In place of opinions we ought to have facts, analyses of soil, determinations of plants, precise meteorological data, clear indications of the possibilities of irrigation or of protection against such threatened evils as the shifting of sands or the influence of certain winds.

"So our opinion is that before embarking in gigantic enterprises, we should begin by seeking a serious scientific basis. We say nothing against military expeditions in regions that are not without dangers. Such expeditions may collect priceless geographical information, giving a good idea of regions more or less unknown; nevertheless, it is incontestable that, compared with such expeditions, which are generally, if not always, well supplied with funds from the War Department budget, scientific exploration is deplorably neglected. To be sure, we send out archeologists who bring back to our museums a mummy or two to attract public curiosity, but we leave to the scientists themselves the duty of defraying the expenses of expeditions to far-away lands, which can not fail to be enormous.

"If we are to exploit the Sahara, we must know it. If we are to know it, we must not only send thither men in uniform to inspire the natives with respect or fear of France and to bear aloft her banner and her prestige; we must allow more modest individuals to go there, to stay there, to live there for a considerable time; for even if they bring back only stones, plants, and statistics, without travelers' tales, they will enable us to determine precisely the nature of the region explored and its resources. After this we shall know what we can do. Nowadays people have great respect for science, which is too often manifested by neglecting to ask her advice and going instead to quacks.

"In fine, this project of M. Leroy Beaulieu is undoubtedly right in theory. But in our opinion we shall not know whether or not it is practical until we shall have proceeded to explore the Sahara rationally, systematically, and scientifically, which still remains to be done and which is most desirable. There may be a science of colonization, but it should not consist purely of the work of those who are led into exploration solely by their love of adventure."—*Translation made for* THE LITERARY DIGEST.

Facts About Habitual Drunkards.—In the latest report of the inspector under the Inebriates Act now in force in Great Britain, several points of considerable interest both to the student of medicine and to the psychologist are noted. Says *The Hospital*, in a paragraph on the subject:

"First may be noted the rarity of serious organic disease among those formally and judicially certified as habitual inebriates. Tho upward of a thousand of the worst drunkards in the country have now been admitted to reformatories, there has not yet been observed among them a single typical instance of cirrhosis of the liver, and not one of them has required treatment for hematemesis, jaundice, ascites, or other evidence of serious portal obstruction. The explanation, it may be presumed, is that persons who do suffer these possible consequences of alcoholism die before they can be classed among the 'habituals.' It is a frequent experience to discover manifest evidences of cirrhosis of the liver and of portal obstruction in patients who, while admitting the free or even excessive use of alcoholism, deny intoxication at any time. The steady and systematic use of alcohol in relative excess, rather than occasional outbreaks of drunkenness with intervals of penitence and abstinence, is the condition which promotes the organic changes covered by the term alcoholism, and the habits of those who ultimately reach reformatory discipline are, for the most part, arranged less on the former than the latter plan. At the same time it must be recognized as surprising that, among a thousand persons described as 'the worst drunkards in the country,' there should be such scanty evidence of the pathological changes usually charged to the debit of alcohol.

"A second feature of importance in the inspector's report is found in the section dealing with the psychology of the certified inebriate. The conclusion presented is that drunkenness is to a large extent due to inherent mental defect, and that in very many cases the habitual drunkard only differs in degree from persons who can legally be termed of unsound mind. His mental disorder exhibits itself by insane actions and conduct rather than in the form of delusions and hallucinations."

SCIENCE BREVITIES.

JAPANESE fans that may serve as weapons are mentioned in an article on fans contributed to *Cosmos* by M. Francis Marre. In these, he says, "the exterior sticks that serve as envelopes when the fan is shut are made of thick metal. A fan of this kind, which may be called a 'military fan,' is a real weapon in the hands of its possessor."—*Translation made for* THE LITERARY DIGEST.

"THE German navy has adopted a method of transferring sick and wounded men from one vessel to another or sending them ashore, which is claimed to be very comfortable for the patient and a most convenient way of handling helpless bodies," says *Popular Mechanics*. "The device is at least unique. The sick man is first laced up in a stout canvas shroud and, after this operation, looks as tho he might have been removed from some ancient Egyptian tomb. The back is stiffened so there is no possibility of the patient's bending, and the sides are provided with strong rope handles. The upper rings of the canvas casing are then bent on to the raising tackle, and the sick man is sent up a steel chute in the twinkling of an eye."

REGARDING the communication describing "An Early Use of the Propeller" in Hoboken, N. J., in 1805, quoted in a recent issue of THE DIGEST, Prof. William Kent, Dean of the College of Applied Science of Syracuse University, writes that it is confirmed on page 265 of Thurston's "History of the Growth of the Steam-Engine." He says: "On that page there will be found an illustration of the machinery of a twin screw steamer built by Colonel John Stevens, of Hoboken, in 1804. This identical machinery was preserved for many years in the Stevens Institute of Technology at Hoboken and is possibly still there, but it may have been transferred to the National Museum in Washington. The machinery of the boat comprises not only the two screws and a single engine driving them, the two shafts being connected by gear-wheels, and also a water-tube boiler. The twin screws and the water-tube boiler in a modern form are now used in the latest examples of marine engineering. Stevens, however, was not the first to use a screw propeller. for the book referred to, on page 240, shows an engraving of the steamboat built by John Fitch in 1796. He experimented with this little steamboat on the Collect Pond, which then covered that part of the city now occupied by the Tombs. Both Fitch and Stevens were thus earlier than Fulton, whose famous boat, the *Clermont*, ascended the Hudson River in 1807. Fulton was not the first to drive a steamboat, but he was the first to make steamboat navigation a commercial success."

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THE RELIGIOUS WORLD.

WHAT HAS THE NEW TESTAMENT BORROWED FROM ETHNIC RELIGIONS?

NO problem of critical Biblical research is being so closely discussed in Germany at this time as that which deals with the relation of the Scriptures to ethnic religions. What elements in the Biblical religion, and especially in the New Testament, have been derived from non-Biblical creeds? In the *Studierstube* (Stuttgart, No. 12) Professor Meinhold, of the University of Bonn, endeavors to answer this question. He says, in substance:

It has long been recognized by progressive students of the Old Testament that many of the primitive beliefs and rites of Israel were derived from outside sources and are really only adaptations to the peculiar needs and ideas of the Jewish people. Greece, Persia, and Babylon all contributed influences which profoundly modified the original faith of Israel. All the fantastic ideas of later Judaism, such as appear in the apocalyptic literature—Daniel, Enoch, Ezra, etc.—use the product of this religious syncretism.

Out of this soil Christianity grew. If Jesus himself and his Galilean companions, in their retired field of activity, were influenced but little by foreign ideas, the Pharisee Paul and the apocalyptic writer John owed much to them. The book of Revelation has long been recognized as a conglomerate of strange and varying foreign elements; even the Christianity of the earliest period exhibits doctrines and practises which were derived not from Christ, but from the current religious thought of the day. The story of the birth of Jesus, for example, has its parallels in well-known heathen stories concerning the fleshly connection between divinity and humanity. This conception was revived by Judaism and transplanted in Christianity.

The same is true of the story of the temptation, which bears a resemblance to pagan accounts of a struggle among the gods for supremacy of the world. The transfiguration and ascension of Christ may be compared to the heathen apotheosis of such heroes as Hercules, while the story of the descent into Hades is modeled after such narratives as those describing the visit of Hercules and Theseus to the lower world. Early Christian beliefs concerning the resurrection of the Divine Being we can compare with pagan legends telling of the death of the sun-god in winter and his resurrection in summer. The very language of the gospel narrative in reference to Easter morning and "the rising of the sun" recalls solar myths and the fabled resurrection of the sun-god at the beginning of the spring. Moreover, our word "Sunday" still carries the obvious traces of its origin as the festival day of the sun.

The great gulf that separates Paul from the Gospel of Jesus can only be explained on the ground that Paul was the pupil of Pharisees. Many of his peculiar teachings come not from Jewish sources but from heathen systems of religion, transmitted through Gentile-Jewish intelligence. As an example showing the extent to which this process had gone on, the recent book of Heitmüller, "Im Namen Jesu" (In the Name of Jesus), may be cited. The author proves that the word "name," used in the New Testament in a manner entirely foreign to its original meaning, is a remnant of primitive religion. Name and person were at one time closely combined, and elementary religious ideas were connected with the words. He who knew the name of a divinity and could pronounce it was in this way able to secure a blessing. It was the use of the name of Jesus in the sacraments that made them effective, in the spirit of sorcery. This idea came from the lowest type of religious thought, reflected in religious mysteries in the days of Jesus, and was embodied in the earliest Christianity. The essential doctrine of the sacraments is also of Gentile origin.

The same method can be applied to the problem of problems—the Pauline and the Johannine Christology. Here the researches of Professor Gunkel, of Berlin, have made possible the solution of old and troublesome enigmas. Even before the days of Paul there existed among the Jews a faith in a heavenly Christ, which was not found in the Old Testament. They looked for a Messiah before Jesus came, and incorporated in their account of him many preconceived ideas. Gunkel says: "Christianity is a syncretistic religion. It is providential that it passed safely over from the Orient into the Greek world. It imbibed both influences, and acquired many features that were foreign to the original gospel."

It goes without saying that the representatives of conservative theology do not allow these claims to pass unchallenged. One of the most complete replies is published by Professor Nösgen, of Rostock, who has the reputation of being the only German University theologian who still believes in the verbal inspiration of the Scriptures. Writing in the *Neue Kristliche Zeitschrift* (Erlangen and Leipsic) under the title "Die Religionsgeschichte und das Neue Testament" (The History of Religion and the New Testament), Nösgen declares that both in principle and practise the method employed by Professor Meinhold is false. Christianity, he maintains, is a unique religion and not on a parallel with those of other peoples. He recognizes the fact that other religions have influenced the Bible to some extent, but claims that such influence is accidental and incidental, never essential. The phenomenon presented by a certain similarity between pagan legends and the Scriptural account of the birth, resurrection, and ascension of Christ, is held to betray only a seeming and not a real connection—least of all a causal connection. It is another case in which two do the same thing and yet the things are not the same. The method of finding these analogies, continues Professor Nösgen, is essentially superficial, and, like that of all radical Biblical criticism, a gross exaggeration of a germ of truth that some theologians long ago recognized and are perfectly willing to accept.—*Translations made for* THE LITERARY DIGEST.

A DREAM OF THE FUTURE CHURCH.

COLOGNE Cathedral and Trinity Church, New York, are brought into vivid contrast by the Rev. Gerald Stanley Lee, of Northampton, Mass., in an effort to emphasize his sense of the difference existing between communities in which religion is dominant and those in which it is submerged and forgotten. In the one case, there is a "great shape looming up against heaven," with "the town lying all about it, the crowded floors of men and women living and dying around it"; in the other, "a little toy church," viewed "through a kind of tunnel called Wall Street" and overtopped by giant buildings in which "acres of men and women, in chairs, sit with their feet above its nave" and "hundreds of typewriter girls bang on their typewriters." Mr. Lee feels that "there is something rather sad and helpless about being a God—down on Broadway," and he affirms his conviction that "the problem that concerns religion most in this present day of the world is the problem of the tower of Trinity Church." Continuing (in the New York *Outlook*, February 4), he says:

"I would not wish to seem to take a stand for the mere mechanical idea that the tower of Trinity Church must be stretched, or that twenty-one-story blocks in general must be shaved off on top so that Christian churches in our land can continue to look impressive. But I do believe that the main fact about the church of the future is that it is going to take the idea of the incarnation seriously. It is going to act on the principle that while the Bible has declared in a general way that God is a spirit, the most important thing about the spirit, as a matter of human history, is that it has always insisted upon having a body. It also seems to be a matter of history that the final test of the vitality and reality of a good spirit is that it can get a body. In other words, I believe that if the modern church rules the modern city, it is going to look impressive. If it rules, everybody is going to know it."

During the last few hundred years, the world has been "turned upside down." The soul has discovered matter, and taken possession of it, and dedicated it. The spirit that fails to "speak in this new language of matter," that "can not make matter glorious with itself," will never live, according to Mr. Lee's view. He says further:

"The Christian religion is facing the most obstinate and bewildering crisis in its history. The church is not in a commanding position because the rest of the world is more eloquent than we are—is not so bodiless. The new church is going to be the next feat of the Strong Man. He has attended to the other things. The iron in the ground in America—the unborn iron—is organized into a

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steel trust. The very coal, down in its thousands of years' sleep in the earth, is massed or nearly all massed and is getting ready to move as one body for the winter. The very ice on the ponds, before it is frozen, has a body all waiting for it, distributing it to its finger-tips in the great cities. Even sugar has a body. Millions of hens are laying eggs to-day as if they were one hen, for a syndicate out in Chicago. We are familiar enough with the fact that all powerful ideas are magnificently organized, and insist on having bodies. It is the fundamental fact that every man is dealing with, in the conduct of his business every year, and yet right in the midst of it we have the spectacle of the Christian churches still clinging to a sort of pleasant basket-picnic idea of religion, separate churches, separate denominations of separate churches, flocking feebly together on the round earth, each family bringing its own little basket of its own special food and keeping a little apart and chewing on it, looking over its shoulders at the others perhaps now and then in a sort of empty, anxious, kind-hearted way—getting together for a few remarks, or a city census, possibly. But that is all.

"When I see the church I love wrapped in its next two thousand years, I do not see it any longer like this, slipping slowly off the hill of the world, separate drops or trickles of churches everywhere, drying up or evaporating all by themselves or leaking off into empty space alone. A few hundred years more and I believe that almost every considerable town will have a modern, catholic, unmedieval cathedral in it, and that groups of cathedrals will be in every great city of the world."

Two spiritual influences are declared to be at work to this end. One is "the revolt against the separate—the world-wide revolt of modern life against the provincial in religion, as well as in everything else." The other is the "longing" on the part of the more serious churches "for companionship, not merely for its own sake but for the sake of the world." As a result of these and similar tendencies, Mr. Lee predicts:

"As I see the church of the future, we are not going to give anything up, we are all going to have our individual ways, our chapels, but we are all going to insist upon having a great central cathedral in every city, which shall belong to all of us. The church of the future is going to be a great spiritual metropolis, every man going there, every man belonging there. It shall be like a great worshiping street of souls. Men shall feel in church as in some great hushed city of each other's lives. It shall be the one place where a man can go with a whole human race and face God. It is simple enough to get people to agree if we have something big enough. It is going to be a church where Jonathan Edwards and John Wesley and Ralph Waldo Emerson and Cardinal Newman and Luther would be able to worship in the same pew—and without having to be born several hundred years ago—to have people see that their souls belonged together. The church of the future is going to give room to every man's life while he has it. If it does this, we will all get together. And if we all get together, the cathedral is inevitable. We will soon give God a body on the earth. The church in every town at last shall be to every man and to every growing boy the greatest thing he knows. It shall be like the sky over the other things. It shall be fair to God. I am convinced that not until we have the cathedral in every community to symbolize the oneness in the churches, and the denominational chapels clustered about it to symbolize their individuality, can we expect a church that will at once command and invite great cities and mighty men. The nations of the earth shall be seen kneeling in it, and all the institutions of the sons of men, the universities, the corporations, the very railroads, the stately lines of ships from around the sea, shall bow themselves, and the great brutal mines from the hollows of the earth—all these shall come, and be seen kneeling there before the God who is the God of all that is. To say that he is the God of all that is, is what the cathedral is for. With its hundreds of voices, its hundreds of instruments of praise, its scores of preachers, its unceasing services and kinds of services, it shall enfold all men in one prayer and song. The same men will separate to be theological, perhaps. They will need to go off into different rooms and back parlors to be intellectual, and into different offices or parish houses to perform the details and to execute the business of religion; but for worship, the one thing that all Christians have in common, they are going to unite, that the worship may be worshipful, that the spirit may have a body and God be made amazing on the earth."

RELIGIOUS COMMENT ON THE INDIAN SCHOOL APPROPRIATION.

THE appropriation of $102,780 from Indian trust funds for the support of sectarian schools, all, with one exception, Roman Catholic (see THE LITERARY DIGEST, February 11), has an immediate significance for the churches and is being warmly discussed in the religious press. Roman Catholic papers, such as the Pittsburg *Observer*, insist that "the present arrangement simply gives fair play to Catholic Indian children," and express the hope that it will be continued. *The Catholic Standard and Times* (Philadelphia) says:

"The narrow-minded gentlemen who are always nagging at the Administration for giving some show of justice to the Indian in the matters of rations and education seem unable to divest themselves of the delusion that the country pays for what the Indian gets. It is a false idea. It is the Indians' own money that is doled out to them—the compensation paid them for their lands surrendered to the State. The impudent effort is made to dictate to them what schools they are to send their children to, and it is sought to force them to send them into the government schools by the withholding of rations from those who will not comply. This attempt has up to this time been frustrated by the energetic action of a few friends of the Indians—men like Mr. Morrell, one of our own [Pennsylvania] representatives, and Senator Aldrich, of Rhode Island. The Government, to its credit, has refused to be led by the bigots and acted with decided justice in the matter so far.

"There are two parts to this question. In the one case money is given to the support of Catholic schools for the Indian children. In the other the parents get rations for the whole family. It is chiefly because of the granting of money to the Catholic schools that bigots are up in arms. They call these sectarian appropriations. Now, the fact is that they are not appropriations at all. There is no money of the people's in them. It is the Indians' own money. They petition that the periodical allowances—the equivalents of their lands—be devoted to the education of their children in the Catholic schools. On what pretense could any Government refuse them this plain right, or force the children into schools that they do not like?"

Protestant journals take issue with this statement of facts. The New York *Outlook* says: "The Indians have not given their consent to the expenditure, because, so far as we can learn, as many Indians have petitioned against this disbursement as have petitioned for it." The New York *Independent* comments:

"It seems clear enough that the President and the Indian Bureau now recognize that a blunder was made, and they will try to correct it as best they may. Who is responsible for it we may not know. The President in a communication says that the appropriation seemed just, being made at the request of Indians, not from any Congressional appropriation, but from their own funds; he also says that the request was referred to the Department of Justice, which reported that it was lawful. But he also welcomes a judicial decision, and urges the same legislation which we have urged, the assigning to the individual Indians their separate shares in the trust funds, so that each can expend his share as he pleases for such education as he chooses. Nevertheless we are not satisfied that the attorney-general's decision was correct. It seems to us clear that the conditions for such a request were not properly met by the Indians, and that a real wrong was done, inasmuch as income belonging to the Indians as an entire tribe was given to a part of the tribe."

The Boston *Congregationalist* thinks that "this attempt to set aside or ignore the settled policy of the Government after the churches have adjusted their mission work to that policy, . . . is not 'a square deal'"; and the New York *Churchman* (Prot. Episc.) observes: "We can not too zealously guard our precious heritage and tradition of entire separation of church and state in America." *The Christian Observer* (Louisville, Presb.) comments:

"Our protest is not merely against the Government's thus subsidizing the Roman Catholic Church—not merely against its showing favors to that body, which it does not extend to Presbyterians or Methodists or Baptists, but against any and all entangling

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alliances between church and state. If there was ever a necessity for the Government to call on the churches as its agent in the work of education, that time has long since passed. Every arrangement for the state to help the church in teaching religion, or for the church to become the servant of the state in secular education portends only evil to both."

THE MULTITUDE OF DENOMINATIONS IN THE UNITED STATES.

"A COUNTRY with fifty religions and only one kind of sauce!" exclaimed a Frenchman visiting England. What would his amazement and protest have been, asks Mr. Meade C. Williams, if confronted in this country with three times that number of denominations?

The United States census for 1890 reported 143 different religious bodies. No religious statistics were included in the census for 1900, but the deficiency has been supplied by Rev. Dr. H. K. Carrol, whose investigations show that in 1903 the number had increased to 157. These figures, remarks Mr. Williams, doubtless give occasion for some to mourn and for others to jeer over the vision of Christendom and its "warring sects." But there are facts to be considered, he claims, that mitigate the situation not a little. We read (in *The Princeton Theological Review*, January):

"These latter years have developed certain erratic organizations which must by courtesy be classed as churches. . . . The very names of some of these religious bodies will probably be a revelation to many—such, for instance, as the Schwenkfeldians, the River Brethren, the Six-Principle Baptists, the Old Two-seed-in-the-spirit Predestinarian, the United Zion's Children, the Social Brethren, the Zion Union Apostolic, the Christadelphians, the Life and Advent Union, the Hoffmanians, etc. . . . Included in the formidable total, it must be remembered, is every organization which can in the broadest sense of official recognition be classed as a religious body, such as Spiritualists, theosophical societies, Christian Scientists, communistic societies, societies of ethical culture, the Schweinfurth community, Jews, Chinese temples, and yet other bodies which we do not feel called on to reckon with when considering the divisions of the Christian church.

"The situation is further relieved by the fact that a large proportion of the 157 bodies reported as separate denominations are subdivisions within the same church families, thus reducing the total to about forty-eight generic types, including the exceptional classes mentioned above. For instance, the Mennonites, numbering less, all told, than 60,000 members in this country, are so divided that they alone make twelve out of the 157. The Lutheran family shows four general bodies and fourteen independent synods. The Methodist group shows seventeen varieties, each of which has to be counted in the numerical footing. The Presbyterian family is represented by twelve bodies, tho for the most part they either bear the same general name or profess the same general principle of faith and polity. The Society of Friends (or Quakers), while comparatively very small, shows four varieties. . . . On the question, then, of the abounding denominationalism, the situation is greatly relieved by the fact that organized Christianity in the United States is, to a very large degree, concentrated in a few groups or *genera*, and that in the work they do and in the front they bear to the world, the bodies in each separate group are more or less affiliated with each other. And, further, it must be remembered that these few groups comprise the great mass of the people embraced within the 157 religious organizations. Of the entire Protestant or non-Catholic forces in this numerical showing, the Methodist, Baptist, Presbyterian, and Lutheran families alone comprise about 74 per cent."

Mr. Williams specifies some of the conditions contributing to the multiplication of religions in the United States:

"To the United States there come people from all parts of the world, with their long-fixed types of thought and customs. Many of these types are disposed to remain distinct in their church life, and to continue here their ancestral church forms and modes and names. And also, in connection with this, the difference in language often accounts for additional church bodies. For instance, among the different Lutheran bodies the census shows that five different languages are represented. Then the color line has to be taken into account in this country—a race feature and an ecclesiastical line of cleavage not common in other parts of Christendom. This circumstance among us helps to swell the aggregate number of church organizations. And yet another feature peculiar to the local situation is the vast extent of our territory, with sectional divisions in character and influence. This may well be accounted as another contributing cause in the large number of religious organizations in the United States."

He calls attention to another fact, as further modifying the situation. We read:

"It must be borne in mind that very many of these 157 denominations are so small, in point of adherents and influence on public life, that they count but little as factors in the divisions of American Christianity. Many of them are constantly diminishing and approaching the vanishing point. We find in fifty-two of them (about one-third the entire number reported) that the average of each membership is but a trifle over one thousand. This large proportion, then, of the portentous denominational array need not be considered as seriously adding to the breach of church unity."

A ROMAN CATHOLIC VIEW OF THE HARMONY OF SCIENCE AND FAITH.

A VOLUME entitled "Ideals of Science and Faith" and made up of contributions from various writers representing both sides of the subject brings forward suggestions toward a new *rapprochement* of science and faith. The aim of the writers is to find an attitude for both sides that shall represent harmony, rather than to effect a concurrence in the conclusions to which each has arrived. One of the writers, Wilfrid Ward, devotes himself to the position taken by the Church of Rome, and declares that, in his opinion, "the constitution of the Roman Catholic Church is suited ideally for the necessary mental adjustments, apart from the consideration of certain practical difficulties which make the assimilation of new truths slower among Catholics than in other religious bodies." He posits the necessity, in dealing with such a question as the present one, of ascertaining the order of nature in the human mind and of acting upon it. This order, viewed in relation to science and faith, he sets forth as follows:

"I assume all forms of religion to present normally a combination, in very various proportions, of human speculation and tradition, with one aspect of experience—namely, the consciousness of responsibility contained in conscience, and the sense it conveys of dependence on a higher power. Speculation and legend are interwoven with those parts of religious experience which are the true life of religion. And in this connection, as in the case of other aspects of experience which have become blended with fanciful conjecture, the lawful function of science is, I maintain, not, in the first instance, to make a clean sweep of existing beliefs, but to sift critically their various ingredients. The work of science is not to destroy the existing religion, or to offer us an entirely new mental synthesis, but gradually to correct the incidental extravagances of prescientific speculation on the supernatural, and to prune its overgrowths. One can not destroy religion provisionally. Religion, once destroyed, will not be effectually replaced. **It is too intimately connected with the gradual development of mind and soul to be given effectually from outside in mature life.** A new scientifico-religious creed would not easily take root, for the religious element in it would be largely destitute of its normal evidence. Nay, more, the power of inward growth in the religion early implanted, its power of holding and molding the mind, may be easily destroyed by the rough handling even of its mental setting—of the incidental legends and speculations which it contains."

Mr. Ward expresses the fear that the faculty of religious belief would be lost if its nature were disregarded and its laws violated; hence "the results of historical criticism and of physical science should be gradually superimposed on the basis of the existing religion that religion being prior to these results, and the necessary displacement in its superstructure being gradual, and effected with due regard for the constitution of the human mind."

Such a *modus operandi*, the author claims, has ever been adopted

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by the Roman Catholic Church, and in answer to the charge that she has been "historically the foe to science and to freedom of intellect," he admits that "there is a sense in which the church must be, not indeed a foe to, but a drag on, scientific advance," for it "has other duties apart from the promotion of the secular sciences—duties which may in some degree come athwart the immediate interests of these sciences. To preserve truth as a whole may mean to arrest for a time a one-sided development. Science may, therefore, move faster outside the church than within it." He says further:

"It is quite true that authority acts normally, not by way of active assimilation, but mainly by way of opposition to new developments of the reason, because authority is the guardian of the deposit of faith that is handed down, and it guards it, in the first instance, in the traditional form, opposing novelty until it is quite clear that the modification of its form does not mean real mutilation of its essence. Authority opposes the entrance of a new phase of intellectual expression until such a new phase is shown to be without danger to the faith. It is the representatives of the intellectual force in the church, and not those of official authority, who initiate the work of assimilation. Authority tests it and may in doing so seem to oppose it. She plays, so far as scientific proof is concerned, the part taken by the 'Devil's advocate,' in the process of canonization. She is jealous of disturbing changes in the human *medium* by which faith in the unseen is habitually preserved *hic et nunc;* science is placed by her on the defensive; excesses and fanciful theories are gradually driven out of court; a truer and more exact assimilation of assured results in science and in theology is thus obtained by the thinkers; then, and not till then, authority accepts such results passively. She is the guardian, not of the truths of science, but of the things of the spirit. It is not for her to initiate inquiries beyond her special province."

The author points out that in the theological transformation of the thirteenth century it was not representatives of ecclesiastical authority, but theological professors like Albertus Magnus and Thomas Aquinas, who accomplished the work of assimilating Christian theology to the philosophical culture of the Renaissance; and he declares that "our present need is a body of specialists and theologians of insight, who will do a similar work for the critical and historical sciences of the twentieth century."

In the search for an "approach" to the desired synthesis which is the purpose of the volume, the author maintains that the road taken by the Church of Rome is the one "whereby the security of both interests can be best defended." He writes:

"Assuming that Christianity was a revelation of spiritual truth, the interests of truth as a whole are best guarded by an institution which does act to some extent as a drag on the freest adoption of speculations advanced in the name of science and criticism. An absolutely free admission, broadcast, among all minds, of the most various caliber, of the highly speculative theories of (more especially) modern biblical critics—theories inspired often by anti-Christian prejudice—need not be prejudicial to secular science itself. It may even contribute to scientific truth from the gems mixed with rubbish. But it may be opposed to the interests of truth, as a whole, *hic et nunc*. It may destroy religious faith in the many. The imagination becomes overpowered by the kaleidoscope of irresponsible speculation. The faculty whereby religious truth is grasped is confused by the overcrowding of the mind. Its grasp is relaxed. Faith may be killed never to return, and lost like some traditional secret in art or in painting—as the tradition of the old Gregorian singing is said to have been lost. . . . . .

"The specially rigid attitude, then, of modern Rome may be regarded, roughly, as the response and retort, of a living vigorous power representing Christianity, which assumes a definite policy to counteract a policy on the part of what may be called the modern movement, which is irreligious as well as scientific. The *desideratum* at present is not to dethrone that power represented by the church, but, as I have already suggested, to cultivate vigorous thought and wide learning within the church and among all Christian thinkers, lest a necessary practical policy on the part of the church should tend to become identified with intellectual *intransigeance* and sheer opposition to the interests of truth in certain departments. The results of the scientific movement, as they come to us from the hands of opponents of Christianity, the church can not accept. They are not pure science. What is advanced as science is in reality often subtly colored by the prepossessions of its advocates. Only learning and thought among Christians themselves, fairly equal in extent and quality to those of their opponents, can afford the means for the desired synthesis."

THE SPIRITUAL QUALITY IN AMERICAN MANHOOD.

SUCCESSFUL achievement in American life is generally held to depend on rugged and practical, rather than spiritual, traits. And yet, as we are reminded by Mr. E. S. Martin (in *The Metropolitan Magazine*, February), there is a certain kind of success which can not be won without "spiritual quality," and "the men who lack it either can not bring themselves to want the higher kind of success or can not win it." Mr. Martin continues:

"And what is it? It is not piety in the common sense; it is not necessarily religiousness; but tho it may be consistent with any kind of religion, I do not understand how it can be consistent with none. It may qualify the strenuous life with all its vigorous physical and mental activities, or it may sustain and stimulate energies much less profuse. It is consistent with shrewdness and the money-getting gift, and with indifference to money; with thrift and with pecuniary carelessness; with ambition and with modesty; with great powers and with lesser ones; but hardly with stupidity, for it is itself a quality of intelligence. Let us call it a certain grasp and comprehension of certain truths, the knowledge of which is revealed to some babes, and denied to some of the learned; which comes more by conduct than by study, and more perhaps by breeding, or the grace of God, than either. Emerson had it. Lincoln had it. Roosevelt has it, jostled in among a crowd of other qualities, and it is one thing that makes him hard to beat. McKinley had it, and the shrewd Hanna recognized it in him. It is pretty hard for a man to get to the White House without it, for it is an inspiring quality which human instinct recognizes, and to which in our country a vast concourse of voters are responsive. Some very able and ambitious politicians have ultimately failed in leadership precisely for the reason that they lacked it, and the people found them out and would not follow them. Other exceedingly able politicians lacking or losing this quality, have ceased to be able to aspire, and have turned away from the service of the people because they could not prize such rewards as it brought them. . . . The only men who are really good at getting political ideals into marketable shape and making them seem profitable to voters are men who have this spiritual quality, who take counsel of the spirit, who have insight, and who do what they see, not for effect, but because they must; because their very blood constrains them; because they are possessed to act the truth they see, and other goods they might aspire to seem to them uninviting in comparison."

RELIGIOUS NOTES.

"THERE is nothing small," remarks the New York *Independent*, "about Dr. Dowie's ambitions. He is now arranging, he says, for the purchase of a million acres in Mexico, with a frontage on the sea of fifty miles, to start a Zionist state. It will be an interesting experiment, but we recommend him to pray for good health, for the work requires time, and we doubt if his successors will have his ability."

Association Men (January) says: "From every point of view the record of the Young Men's Christian Association during the past five years may be examined, progress is apparent. Tested by every standard of measurement by which the growth and usefulness of an organization can be tried, it is seen that the last five years have witnessed as great a growth and progress as the entire previous forty-seven years of its history." The total number of Associations in this country is now 1,815; of employed officers, 2,000; of enrolled members, 373,502.

MR. SYDNEY BROOKS, writing in *Harper's Weekly*, gives some astonishing facts concerning the finances of the English clergy. The rank and file of the clergy of the Established Church are, he says, miserably underpaid, the total income of the incumbents yielding less than an average of $1,250 a year apiece; and there are thousands of clergy, he says, who fall far below this average. Fifteen hundred positions are worth less than $500 a year. Nor is there anything but the most inadequate provision made for old and enfeebled clergy. Only a few years ago, says Mr. Brooks, "there were seven worthy and blameless parsons in the English poorhouses."

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FOREIGN COMMENT.

ATTEMPTS TO JUSTIFY THE BLOODSHED IN ST. PETERSBURG.

THE cant of humanitarianism taints much Western comment upon recent bloodshed in Russia, declare sundry European organs, which deplore any further outpourings of lacrimose distillations upon the unchecked effervescence of public feeling. Mankind, we are told, is misled. In place of an imbecile halt at the decisive hour, the London *Saturday Review* detects in the whiff of grapeshot which drove the St. Petersburg mobs to cover evidence of an austere fitness to govern which less autocratic rulers do not always possess, altho it is conceded by the English weekly that the mode of repression adopted was sicklied over with those inevitably mild sentiments into which every form of sway as gentle as that of Nicholas II. tends to subside. What really took place, to give the text of this authority's elucidation, was this:

"The Social Democrats at once made use of the opportunity, as they do on all such occasions, and rushed into the affray for the furtherance of their own political ends. A general demonstration of all available refractories was immediately determined upon, with instructions to assemble in the palace square. The 50,000 strikers thus recruited by various political agitators, by the unemployed, and the riffraff of the capital, soon grew into a formidable crowd of rioters about 80,000 strong, liable at any moment to become an inflammatory menace to the whole city. A priest with ikons and a sprinkling of women and children were deftly added to the throng with a view to mollifying the military who were known to be in strong force guarding the street-approaches to the palace. The organizers evidently reckoned that the soldiers would either refuse to fire on such a crowd or that, if they did so and injured the sacred ikons or killed some of the women and children, the sympathy of outsiders could be turned to considerable advantage on the side of the rioters. The orders issued to the military in such circumstances were naturally to disperse the rioters and prevent them by every means from gaining the precincts of the palace. The first measure adopted was the order for the Cossacks to attack the crowd with their whips, a less dangerous method, perhaps, than even our own police practise with the baton. But the concourse of insurgents was too great and too determined for the Cossacks to deal with; and the next order was to fire a volley of blank cartridges. This, however, had no better result, while the mob was growing in numbers and fierceness. At last the extreme measures usually adopted in our own and other countries in cases of riotous uproar were resorted to—the only difference being that no riot act was read—the order was issued to fire loaded cartridges. Then inevitably happened what we have seen placarded in our streets in such sensational terms 'slaughter of women and children.' That the strikers were permitted to approach in such great numbers almost to the precincts of the Winter Palace indicates that the action of the authorities was not after all so drastically cruel and oppressive as is generally asserted abroad. Compared with our Socialist demonstrations in Trafalgar Square—when the agitators were rigorously confined to their place of meeting, with the threat of penalty if they attempted to move; and of reading the riot act, followed by its serious consequences—the Russian mob, which in numbers and composition was infinitely more dangerous, was, it seems to us, given an almost unmerited license."

Ideas of a similar kind suggest themselves to the Paris *Gaulois*, clerical and monarchical. It is amazed at "too tender journalists" who seem ready to "collapse with horror" because things do not happen in Russia as they happen elsewhere. The Paris organ does not hesitate to assure such journalists that "reasonable men throughout the whole world—the Christian world of course and not the Japanese world—experienced an immense relief" at the news of the Czar's course. The *Gaulois* adds that it well knows what "the epileptics of humanitarianism" will reply, but it asserts nevertheless as follows:

"To begin with, we are not ignorant of the kind of persons into whose hands certain factories for the production of press despatches have fallen—factories in which there are never strikes—and while we may be willing enough to buy what they have to sell us we desire at the same time to supervise them before believing wholly in what they say. In the next place, we note too much of a tendency to tacit agreement, in obedience to a hint, to sadden us because of the extraordinary number of women and children victims of the repression. What a number of women and children there were in those uprisings! Were there really as many as are alleged? Did as many fall as we are assured? In particular, were there so many children and women in those moving columns of political demonstrators, who asked, it seems, 'separation of church and state' just like our own parliamentary groups in the Place de la Concorde?

"But, assuming that blood flowed in the streets as freely as it flowed in the press despatches, and that about the Winter Palace the day was as tragical as the newspapers made it, it would not be from the Czar or from the Cossacks that the Russian people ought to ask for justice, but from the wretched international band which works under every mask, from the mask of fury to the mask of sweetness, with an interval beneath the dogmatic mask and even the apostolic mask, for the paralysis of Russia. Explanations should be asked of the subterranean and penal sect which had some of its members interviewed in London at the very time they were fiercely reviling the Czar, through their organs in Paris, for remaining in his palace at Tsarskoe-Selo. . . . . .

"As for the Russian national movement at this beginning of the twentieth century, it is precisely under the aspect which the world's press has so scandalously conspired to present it to us, the same sort of bluff, of lying and of plotting, as was our own national movement at the end of the eighteenth century. There is the same kind of secular national power to overcome and we have the same kind of conspirators, filling with delusions the same kind of mobs, by making use of the same kind of pretexts to effect an overthrow.

"If anything appears indisputable, it is assuredly the necessity of fundamental reforms in Russia. The same was the case in France at the time of the great revolution. But the most elementary common sense indicates at the same time that the Russian 'people,' in whose interest these reforms are essential, can not accomplish them themselves and must leave their achievement to those whose function it is to bring them about, to those whose mission it is to decree them, just as it is the trade of cobblers to mend shoes and of glaziers to fix windows. The Czar does not go into the factories and take the tools out of the hands of the workmen in order to show how they should be used. Is it any more rational, on the part of the workmen, to go in a crowd to the Czar to take his scepter from him and show him how to wield it, all this under the leadership of a pope who would be doing much better if he stuck to his prayers? Admitting even that the Czar does not use his authority absolutely for the best, can those whose function is not that of exercising it exercise it with more capacity? Does it follow that, because a painter's pictures might be improved upon, a street-sweeper or a coachman, who had never seen a canvas or a brush, could paint any better?"—*Translation made for* THE LITERARY DIGEST.

THE RUSSIAN PRESS ON PEACE.

SINCE the capitulation of Port Arthur, the Russian press has not ceased discussing the necessity and expediency of concluding peace with Japan and directing attention to internal questions. Whatever may be the effect of the St. Petersburg troubles, and the placing of the capital under martial law, up to the day of the demonstration the papers boldly and, it appeared, almost defiantly, criticized the Government's military course and declared further persistence in that course to be fraught with disaster and humiliation. Even those which had demanded the resolute continuance of the war, like the *Novoye Vremya*, finally changed their tone. The boldest of the St. Petersburg papers, *Nasha Jizn*, said:

"Hitherto the question was, Who will win, Russia or Japan? Now the question is a very different one. Will the Japanese merely retain the Liaotung peninsula, or will they drive us out of Mukden, Harbin, and perhaps also of Vladivostok? This is what faces us should the war be continued.

"Is there any reason for prolonging a hopeless conflict? Do we, the Russian people, lack such courage as General Stoessel has

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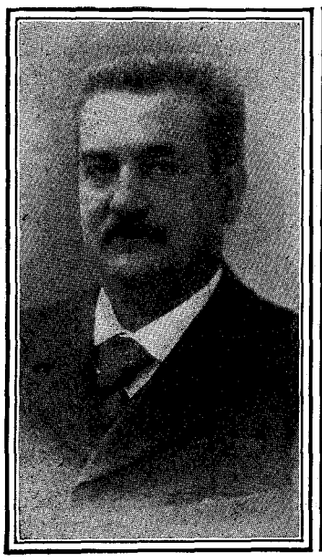
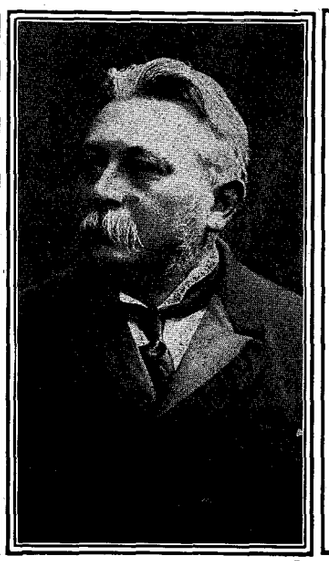


M. ETIENNE,

Minister of the Interior; Deputy from Oran. Born 1844. A great authority on colonial affairs and a mild anti-clerical.

M. THOMSON,

Minister of Marine; Deputy from Constantine. Born 1848. His anti-clericalism, says the Paris *Action*, "seems sincere."



M. CHAUMIE,

Minister of Justice; Senator from Lot-et-Garonne. Born 1849. He was in the Combes Ministry.

M. RUAU,

Minister of Agriculture; Deputy from St. Gaudens. Born in 1865. He is anti-clerical, says the clerical *Croix*.

"A COMBES MINISTRY

shown—the courage to admit failure and end the war over territory we do not need? The Japanese will consent to an honorable peace—the more honorable the sooner it comes. Peace—this is our imperative necessity. It is time to recall the 400,000 troops to their normal occupations, time to resume the proper activities of national life."

Another paper, *Nashi Dni*, uses almost the same language. "Peace first of all," it says. "Peace will bring us a complete regeneration. It will mean a new era, and may heaven send it to us without delay!" The Moscow organ of advanced liberalism, the *Rousskya Viedomosti*, says that the sacrifices vainly made by Russia are a great and severe reproach. It continues:

"They should impress upon us that our tasks are not in the distant Orient, in an alien land, to which we have no right and which is not necessary to our well-being, but here at home. We should address ourselves to vital constructive reforms in the empire proper. We should see to it that our last resources are not exhausted, that law, freedom, and order are established among us, that the voice of the nation reaches the monarch, and that cooperation is finally organized between the people and the Government."

Editor Souvorin admits that the peace sentiment is very strong among those who have the opportunity to express themselves. But are the masses for peace? Is the war unpopular in the country at large? He answers that he does not know, that no one can know, but that the Government can ascertain the real facts by consulting the nation through its representatives. A referendum or national assembly is hinted at, but the worst evil, according to Souvorin, is the uncertainty as to the actual feelings and intentions of the Government. The liberal *Novosti*, in a long and outspoken article, declares that the war has discredited the whole policy of bureaucratic government, censorship of the press, distrust of the people, and absurd secrecy. There must be a new departure, it says, and the first condition is a cessation of hostilities. Russia, however, can not beg for peace; this would be too degrading, and as Japan will not offer peace on the right terms, the best course is to be found in evacuating all Manchuria, retiring into Russian territory and awaiting developments. Japan would not follow the Russian army into Siberia, yet the state of war would continue and at any future time Russia, better prepared, might resume the struggle. At any rate, adds the *Novosti*, the Baltic squadron has no base, and it is useless to send more ships. The command of the sea will not be regained, nor can a decisive victory be expected on land. Neither of the two dead-locked armies can destroy the other, and the *Novosti* concludes that the least optimistic views taken in Europe and America of Russia's present position in Manchuria are a strictly accurate inference from the patent facts.—*Translations made for* THE LITERARY DIGEST.

WASHINGTON DIPLOMACY AND THE MONROE DOCTRINE.

AS a means of affording the German mind a correct notion of what it pronounces "the amazing dexterity" of American diplomacy, the Berlin *Kreuz Zeitung* finds space for a hypothesis which it admits to be preposterous. Let it be assumed, we read in the semi-official daily, that Berlin had informed the Powers that such claims as they might henceforth present against Holland, Belgium, Denmark, and Switzerland must first be submitted for approval to the Imperial Chancellor of the German Empire, and "any Power neglecting to do this and taking direct measures against the countries named would be met with a declaration of war from Germany." Add the additional hypothesis that Berlin, in thus announcing its intentions, omitted the formality of consulting Holland, Belgium, Denmark, and Switzerland regarding their several sentiments in the premises and we shall have a European counterpart of Washington's latest expansion of the Monroe Doctrine. "What right has the United States to set up such pretensions?" inquires our authority, and it replies: "Absolutely none." Furthermore:

"What does this mean? It means that the Union sets up a claim to supremacy over all Central and South American republics without having made so much as a thrust of the sword to attain it. Prussia had to wage three great wars in order to attain her position of precedence in the German Empire. It almost seems as if the Union is attaining a similar, even higher, end through a mere declaration, accompanied, to be sure, by a veiled menace that all who do not approve of the step will be constrained to recognition of the claim by the keen edge of the sword.

"This threat, too, is by no means an empty utterance. If Germany, for instance, were forced to undertake a new expedition against Venezuela, an American squadron would put itself across the path of the German squadron. Only against England would

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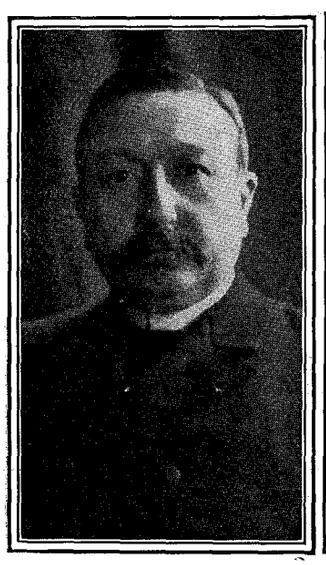
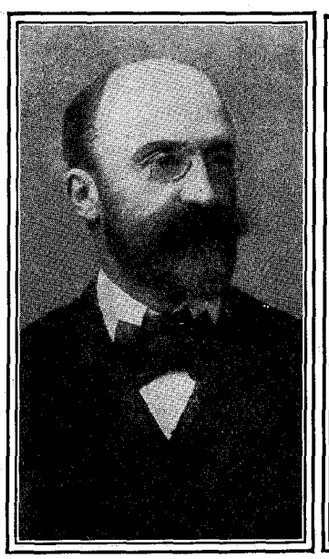


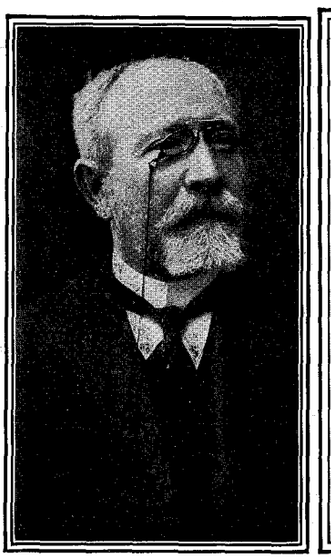
M. BERTEAUX,

Minister of War; Deputy from Versailles. Born 1852. An anti-clerical who was in the Combes Ministry.



M. DUBIEF,

Minister of Commerce; Deputy from Macon. Born 1850. "Very anti-clerical," says the Paris *Libre Parole*.



M. BIENVENU-MARTIN,

Minister of Public Instruction and of Worship; Deputy from Auxerre. Born 1847. He has spoken against the Concordat and in favor of separation of church and state.

M. BERARD,

Under-secretary of state in the post-office department. Not a minister, but "a ministerial prop" of the Rouvier combination. Deputy from Trevoux. Born 1859. Anti-clerical.

WITH COMBES LEFT OUT."

it be out of the question to make good such an attitude, since the United States is not able to cope with the British fleet. But it must be assumed from the recent speech of former Secretary of War Root that in this particular a mutual understanding exists between the two great 'Anglo-Saxon' Powers."—*Translations made for* THE LITERARY DIGEST.

ANTICLERICALISM OF PREMIER ROUVIER.

THE first performances of the French ministerial orchestra under its new leader, M. Rouvier, suggest to the French press that he is not so much an interpreter of anticlerical music as a beater of its time. Hence his efforts are rather reminiscent of a well-learned lesson in anticlericalism than suggestive of the delight a French Premier might feel in initiating a policy of defiance to the Church of Rome. The Jacobin theme is trying to one habituated only to the melody of the budget. Yet the chief consideration in selecting Rouvier was as to whether he could make the anticlerical note ring out as effectively as Combes was wont to do. "It is Combes with Combes left out," says the Paris *Temps* on this point. Rouvier is held by many French journals to be already marring by exaggerated emphasis and indistinct phrasing what might otherwise be a purely anticlerical concert. The elegiac tone is quite prominent in the anticlerical *Aurore* (Paris) when it compares the new premier with the old one. M. Rouvier's preludes to separation of church and state, according to the *Action* (Paris), Socialist Republican, and the *Journal des Débats* (Paris), moderate Republican, are coldly rendered in the chamber, the impression left being always that while he is a conscientious and very able executant, his power of expression and his insight into the inner meaning of the music he interprets are limited. To quote the last named daily:

"This ministry is a deception. It is that owing probably to M. Rouvier himself, who may have wished to attain something else and lacked the vigor. It is a deception for everybody. The reception accorded it by all the newspapers indicates a general dissatisfaction. If we are not content with it, the advanced parties are not content either. They are making demands and threats. They show evidence of an intention to be hostile. But perhaps this is only a pretense on their part. They have been too successful in acts of intimidation hitherto to give that sort of thing up. . . .

"If M. Rouvier has shown himself hesitating and weak, he has not, at any rate, the hatreds and the malice of his predecessor. He has, too, a quite different kind of intelligence, a different capacity, and a different talent. All that should reassure us and would, in fact, reassure us, if the passions he does not feel on his own account were not infused into him by others. . . . . .

"This ministry is not that of M. Rouvier. It is a ministry that has been imposed upon M. Rouvier."

The new Premier points out, in recent speeches, that he has not gone outside the anticlerical combination upon which the former ministry rested. On the other hand, as the *Gaulois* (Paris) notes, it does not include every anticlerical group upon which M. Combes drew for support. The radical Socialists, upon whom everything is believed to depend for the time being, will desert Rouvier soon, it is predicted. The *Action*, more or less in sympathy with them, warns Rouvier that "between the Vatican and France there can be no question of temporizing or of a concordat. Every ministry that does not govern against the church will govern in the interest of reaction."—*Translations made for* THE LITERARY DIGEST.

THE FRENCH OUTBURST AGAINST RUSSIA.

THE quick sarcasms, the scornful laughter, and the angry cries that plunged the French Chamber of Deputies into uproar when Premier Rouvier proclaimed "the practical activity" of the Dual Alliance were all directed against Russia. Something of the sort was bound to happen, according to recent predictions in the London *Times*. The outburst, when it came at length, was violent enough to please even the *Humanité* (Paris) and the *Aurore* (Paris), which despise the Czar and all grand dukes. "Nicholas II. is an assassin!" shouted a deputy amid wild applause from an extreme group. The Minister of Foreign Affairs, in great excitement, asked leave to speak "in terms of the most energetic protest against unqualifiable language" to which he had had to listen. "It is the language of humanity and of civilization!" shouted a deputy. (He belonged to the majority combination at that.) "It is language that will weigh heavily upon the heads of those who employ it!" shouted the Minister of Foreign Affairs in a voice evidently loud since it was heard above a din described in the *Intransigeant* (Paris) as "fervent." "You speak like Trepoff!" shouted another unit of the Rouvier majority, in reply to which the

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Minister of Foreign Affairs shouted that "the susceptibility now displayed, even tho legitimated a hundred times," was "lacking in the element of impartial judgment." The Socialist leader, Jean Jaurès, shouted: "For the honor of France, land of liberty [interruptions, noise], our Minister of Foreign Affairs has not the right to make himself the advocate of the office of the butchery of a people!" (Loud applause on the extreme left.) Whereat the Minister of Foreign Affairs made himself heard above a din still "fervent" to this effect:

"We ought not to forget that the nation of which the deputy speaks is a nation in alliance with France, that this alliance has given us, first, security; that it has given us, next, the capacity to protect with tranquillity and everywhere our interests, to attend to our own affairs; that, finally, it has permitted me to undertake, to continue, and to complete that labor of international understandings to which M. Jaurès will not refuse, I hope, the merit of foresight."

This whole parliamentary episode may be accepted as a microcosm of French press opinion. Paris organs which derive their inspiration from the Minister of Foreign Affairs print long editorials which are but amplifications of the remarks just quoted. The *Temps* is an instance. The *Journal des Débats*, responsible, but out of touch with the new ministry, is, on this one point, a subdued echo of the *Temps*. The *Figaro*, of militarist sympathies, is one more echo. The *Gaulois*, clerical, is now the most enthusiastic of French friends of Russian autocracy, proclaiming its belief that the combination of anticlerical elements under Rouvier will undermine the Dual Alliance. When we emerge from this circle and breathe the air of the *Lanterne*, *Action*, *Aurore*, *Humanité*, and other dailies which speak for any one of the particular groups or factions upon which the Rouvier majority rests, everything officially Russian is the object of opprobrium. Thus is manifested a tendency which, according to the London *Times* and other English dailies, promises to add to the Russian complication in the Far East and the Russian complication in St. Petersburg and Moscow a Russian complication in France. An uneasy consciousness of this is inferred to have prompted the plain words of the organ of that very Minister of Foreign Affairs who asked leave to speak "in terms of the most energetic protest against unqualifiable language"—the Paris *Temps*:

"It is certainly possible to assure the maintenance of order by better and less brutal methods than those which have been employed (in Russia). But it is difficult for a weak Government to possess a cool police. Now, it is in the weakness of the Russian Government that we must look for one of the causes of the too little foreseen conflict of the other day. And it is this situation which must be reformed first of all as a means of afterward determining efficacious preventive measures. A Minister of the Interior whose resignation is daily announced without any categorical denial cutting these utterances short; an instability of the sovereign's confidence sufficiently apparent to diminish the authority of the individuals in power and yet insufficient to find successors to them; a manifest hesitancy between reform and resistance to it, between liberalism and an attitude of hostility to it—these are unfortunate conditions under which to attempt sewing up dangerous wounds and applying necessary remedies. It must be understood in St. Petersburg that this confusion will have to come to an end."
—*Translations made for* THE LITERARY DIGEST.

POINTS OF VIEW.

CASTRO AND EUROPE.—"If the Venezuelan president wished to provoke an intervention into the affairs of his country," declares the *Journal des Débats* (Paris), "he could not do better than he is doing now."

STICKTOITIVENESS.—"We ought to keep Port Arthur in our hands so long as our empire exists," declares the Tokyo *Jiji*. "Port Arthur is the key to peace in the Far East and it is our duty to keep that key in our hands."

A CHANGE OF OPINION.—The improbability of a revolution in Russia has often been asserted by the *Kreuz Zeitung* (Berlin), organ of certain diplomatic elements in Germany and well informed regarding Russia. But this newspaper has now modified its opinion and declares that there is every reason to apprehend revolution in the Czar's European empire.

POOR SHOW: FANCY PRICE.—"A bill is now before the United States Congress which imposes a per capita tax of $3 on every alien entering the republic, whether by land or sea. Canadians have hitherto, for what reason we do not know, been exempt from the annoyances meted out to their fellow subjects at the United States boundary. Whether they are to be spared the humiliation of paying duty on their persons we do not know," says the Montreal *Witness*. "The proceeding looks like a parading of vulgar national conceit, reduced to its pettiest form, making the country into a show with an admission fee."

FATHER GAPON.—"He 'plunged' (if the phrase be allowed) on the chance of an interview with the Czar, and the throw was calamitous," says the Manchester *Guardian*. "Nothing shows up the magnitude of the Czar's blunder more than the theory, to which some Russian Socialists inclined at first, that Father Gapon was really an agent of the Government who was to gather the workers in Palace Square in order that the Czar might cheat them there by a hollow show of concessions. Our correspondent holds strongly the view that the rising was a spontaneous popular movement. It was, as he has already pointed out in one of his telegrams, a spontaneous national movement wholly unconnected with either the Liberal or the Socialist party, and owing nothing to anybody of political doctrine. Its cause was a vague, instinctive—one had almost said brute—longing for freedom. When all criticisms have been passed on Father Gapon the fact remains that he had the wonderful and inexplicable gift of galvanizing a crowd into action."

HINT TO NICHOLAS II.—WHAT HAPPENED TO LOUIS XVI.
—*Simplicissimus* (Munich).

ORDER REIGNS IN ST. PETERSBURG.
—*Fischietto* (Turin).

"ÇA IRA!"

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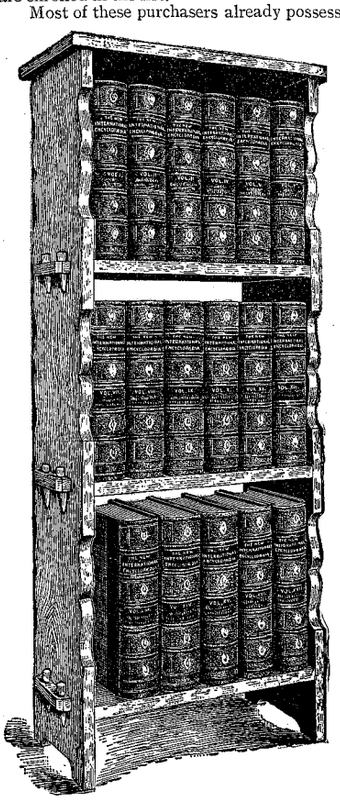

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Last night I had to go to bed
All by myself, my mother said,
'Cause I'd been naughty all day through.
She wouldn't kiss me good-night, too.
I didn't want to let her know
How much I cared 'bout that, and so
I dropped my clothes right on the floor—
A thing I never did before—
And put each stocking in a shoe—
She just hates that—and didn't do
My hair, or wash my face, or brush
My teeth, and left things in a squash
All 'round the room; and then I took
Her picture and my fairy-book
She gave me on my last birthday
In June, and hid 'em both away.

I put my father's picture right
Up in the middle of the light,
To show 'em just the way I feel,
'Cause he said, "Kiss the child, Lucille,
Don't let her go to bed like this
Without your usual good-night kiss."
But she just shook her head and turned
Her back, and then my eyes they burned
Like fire. . . . It's been a horrid day. . . .
And then, of course, I didn't say
My prayers at all, but went to bed
And wished and wished that I was dead.

Well, I don't know just how it was,
For I'd been half-way sleeping, 'cause
I was so 'pletely tired out—
When I heard something move about

—— ——Nov. 13th, 1904.

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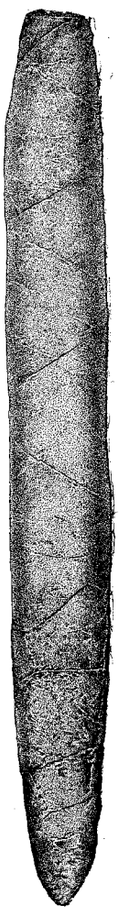

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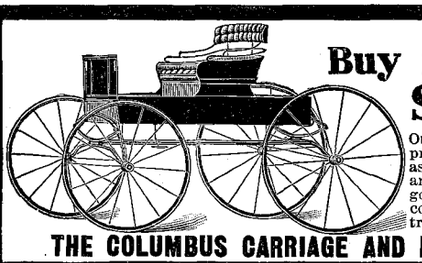

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So quiet, and the next I knew
The door moved back and she came through
And put her arm around me so,
And said, a-whispering very low,
"My poor, dear child," and was so sad,
And kissed me twice—My! I was glad.
—*From Harper's Magazine.*

The Master of Music.

IN MEMORIAM—THEODORE THOMAS—1905.

BY HENRY VAN DYKE.

Power of architect, power of painter, and sculptor, and bard,
Living forever in temple, and picture, and statue, and song,
Look how the world with the lights that ye lit is engirdled and starred:
Brief was the flame of your life, but the lamps of your art burn long.

Where is the master of music, and how has he vanished away?
Where are the works that he wrought in the air as a palace of dreams?
Gone—all gone—like the light on the clouds at the close of the day!
Darkness enfolds him, and silence descends on the fields and the streams.

Once, at the wave of his wand, all the billows of musical sound
Followed his will, as the sea was ruled by the prophet of old:
Now that his hand is relaxed, and the rod has dropped to the ground,
Lo, how still are the shores where the mystical harmonies rolled!

Nay, but not still are the hearts that were filled with that marvelous sea;
Purer and deeper forever the tides of their being shall roll,
Sounding with echoes of joy and of thanks, O Master, to thee—
Music immortal endures in the depths of the human soul.
—*From The Outlook.*

On a Proposed Statue to Shakespeare in London.

BY ALFRED AUSTIN.

Why should we lodge in marble or in bronze
Spirits more vast than earth, or sea, or sky?
Wiser the silent worshiper who cons
Their page for Wisdom that will never die.
Unto the favorites of the passing hour
Erect a statue and unveil the bust,
Whereon contemptuous Time will slowly shower
Oblivion's refuse and neglectful dust.

The Monarchs of the Mind, self-sceptered Kings,
Need no memento to transmit their name:
Throned on their thoughts and high imaginings,
They are the Lords, not servitors, of Fame.
Raise pedestals to perishable stuff:
Gods for themselves are monument enough.
—*From The Independent.*

Song from an Unfinished Drama.

BY WILLIAM WATSON.

Hope, the great explorer,
Love whom none can bind,
Youth that looks before her,
Age that looks behind,
Joy with brow like Summer's,
Care with wintry pate,
Masquers are and mummers
At Life's gate.

Pow'r with narrow forehead,
Wealth with niggard palm,
Wisdom old, whose hoar head
Vaunts a barren calm;
Haughty overcomers,
In their pomp and state;—
Masquers all and mummers
At Death's gate!
—*From London Saturday Review.*

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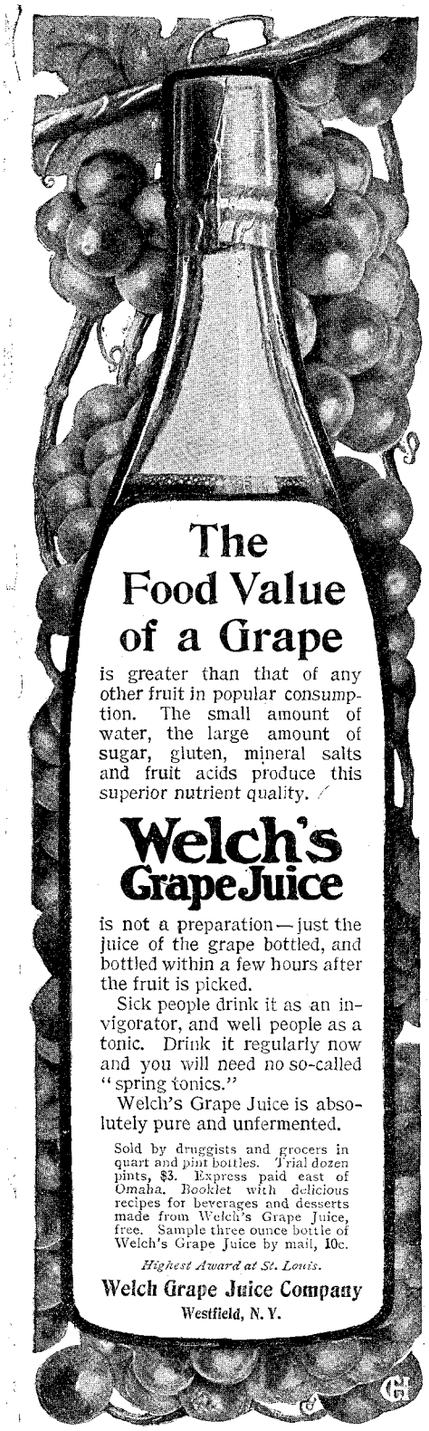

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A Protest

Against the Fine but Bloodthirsty Sonnet of Algernon Charles Swinburne.

By B. H. Nadal.

If you were he, and in your poet hands
Fortune had placed the crown, and, marching from afar,
Came struggling hosts to parley with their Czar,
While dread clouds, like a pall, o'er his wide lands
Hung, shrouding him where he, unhappy, stands—
What would you do, oh, crimson inkpots' Czar,
Lord of the Lexicon, of words that burn and scar?
Weak may we be, or strong, yet bound by bands
Of circumstance and custom stronger far than we.
Weep for the slaughtered; yes, and curse, if curses fly
To whom all wrongs are righted and the angels lie.
Pity the Czar—few men need more than he,
Born to an unsought throne, perchance to die
By the flung bomb, while ruin fills the sky.

—*From the New York Times.*

PERSONALS.

Wall Street and its Wardens.—Under this head Alfred Henry Lewis endeavors to tell how the captains of finance bear the ordeal of riches. He writes in *The Saturday Evening Post:*

The world for ages, through its copybooks and other avenues of moral as well as commercial instruction, has advised its youth to save and save and save money, as tho niggardliness were at the top of all the virtues. I can not think, as I consider Wall Street, that to squander is to fail, or that saving spells success. Mr. Sage saves, Mr. Rockefeller (old and young) saves, and there should end the prudent roster.

For the other side, Mr. Schwab gives right and left; Mr. Morgan builds hospitals, churches, and parts with giant money in the name of charity; Mr. Carnegie piles library on library until they touch the sky, and the bills for that piling run into nine figures; Mr. Keene has a list of pensioners—folk who did him favors small or great—that is longer than the Fleischmann bread-line; while the late Mr. Whitney would sooner sign a check than get one. And these gentlemen live rich; and when they die—as Mr. Whitney died—their unabated estates outtop the thirty-million figure.

Mr. Lawson, he of Frenzied Finance, is another who delights in giving, particularly if the giving have a fantastic or fairy-tale effect. Mr. Lawson was returning from Louisville. At some way-station the train was detained, and the active Mr. Lawson got off to stretch his legs. He fell foul of a smudgy urchin.

"Where do you live, little man?" asked Mr. Lawson.

"Live there," returned the smudgy one, pointing to a near-by shanty where a woman was mowing and bowing above a washtub.

"What does your father do?"

"He don't do nothin'; he's dead."

"Is that your mother washing?"

"Yep!"

"Do you see this?"—and Mr. Lawson peeled a $500 bill from the roll he took from his pocket.

"Yep!" said the smudgy one, lowering his voice out of respect for the money.

"Well," quoth Mr. Lawson, "hold it tight and run with it to your mother. Tell her that it's $500, and to take it to a bank, not to a grocery, to get it changed."

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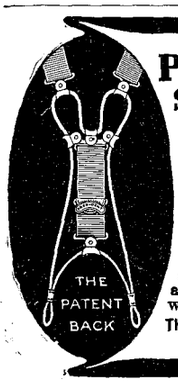

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This last lest the local intelligence be puzzled by a $500 bill as something beyond its experience. "Now, scoot!" commanded Mr. Lawson.

The smudgy one "scooted," and the train pulled out in time to rescue Mr. Lawson from the washerwoman's gratitude, which she issued clamorously forth to express.

Speaking of gratitude and favors remembered and returned, Mr. Keene has a record forty years old. A retired sailorman once aided Mr. Keene in California; that was two score years ago. Then the sailorman died. Mr. Keene cared for his children and sent them to school. Now he sends the sailorman's grandchildren to school.

The famous lobbyist, Sam Ward, once came near enough to Mr. Keene to be of friendly use. When the lobbyist fell upon bad days, it was Mr. Keene who settled upon him an income of $10,000 a year, and the beneficiary died in Italy enjoying it to the last. On one occasion Mr. Ward told Mr. Keene that he had discovered an enterprise wherein he desired to embark. It was as sure as the Bank of England, and would make him a Monte Cristo. Mr. Ward's lips were sealed against disclosing the nature of the enterprise, even to Mr. Keene.

There was fire in the eye of Mr. Ward and a color of hope in his cheek; urged by these signs, Mr. Keene gave him $25,000. It developed later that Mr. Ward sunk every shilling with a German alchemist in efforts to turn iron into gold, in which auriferous possibility the hard-headed lobbyist believed as readily as tho he were a Doctor Dee or Conan Doyle.

These strong men of money have their weak sides; they have their fads, and will spend money like water on them. Mr. Keene's weakness is the racehorse; Mr. Morgan's is pictures; the late Mr. Whitney's was rugs (he is said to have paid $35,000 for one, and the transaction would have been all right had he left the two last ciphers off the price); Mr. Brady's—of the Tobacco trust—is black pearls; Mr. Addicks—of Bay State Gas—is emeralds; while Mr. Lawson will go in pawn to buy a ruby.

Italy's Watchful King.—A good story is told in *Leslie's Weekly* of the King of Italy's zeal for efficiency at the time of his succession to the throne.

His foreign minister, Signor Prinetti, asked him to sign a decree for the augmentation of the Foreign-Office staff. The King promised to think the matter over, and the next morning set out alone on foot to pay a visit to the office. Arriving at nine o'clock, he found no one there. A long search unearthed a solitary clerk who was smoking cigarettes. "What are the hours of this office?" asked the King. "From eight to twelve," was the reply. "And when may I expect to see your colleagues?" "They generally turn up about eleven." "Very well. When your chief comes, tell him that I have been here." And then his Majesty sent for Signor Prinetti and suggested that instead of asking for more clerks he should make it his business to see that the existing clerks attended to their duties.

Emperor William's Energy.—T. P. O'Connor, in the London *M. A. P.*, tells a story which is worth recording as an instance of the German Emperor's extraordinary interest in all things going on in his empire and his fearless frankness in expressing his views. The incident occurred at a meeting between the Kaiser and the Bishop of Metz. Mr. O'Connor relates:

Bishop Benzler, it seems, used to be a great favorite of the Emperor, but recently the bishop fell into one of those quarrels about burial-grounds that in Germany, as well as in England and Wales, seem to have a great power of making people forget Christian charity. The bishop, because a Protestant had been buried in this ground, went to the extreme step of declaring that the ground had been desecrated, and decided to curse it.

The Emperor was furious when he heard of this, and when the bishop was imprudent enough to demand an audience, he let loose upon the head of the unfortunate ecclesiastic a flood of eloquent wrath which submerged him. Here is the principal passage:

"Your Reverence," said the Emperor, "has asked for an audience, and I have granted it because I also have a few words to say to you. Before leaving Alsace-Lorraine I must tell Your Reverence that your attitude has greatly displeased me. You were represented to

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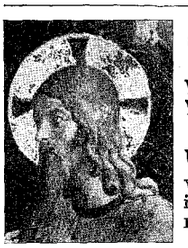

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me as a mild and peaceable man; your actions prove the contrary. You have done worse things than the worst fanatic. You have cursed a cemetery situated on German soil, the German soil over which I rule. Do not forget, Your Reverence, that I, as German Emperor, will never tolerate that even one inch of German soil should be cursed—no, not one inch! It is a bishop's duty to bless, and the moment you begin to curse you cease to be fit for your high position."

And when the poor, thunder-struck bishop stammered out that he had withdrawn the curse, this is the answer he got:

"That was the best thing you could do for yourself. I should not have received you again. Do not try to make excuses. There can be no excuse for your action. But remember one thing. You are a German bishop on German soil, ruled over by your master, the Emperor. Serve God to the best of your knowledge, but do not forget that you have also to serve your country and your King, and that altho the King rules with a gentle hand, that hand may in a moment be turned into a mailed fist. I hope that we understand one another completely, and with this I bid you farewell."

Jackson and his Bacon.—In *Harper's Weekly* recently appeared an interesting account of Andrew Jackson's duel with Colonel Avery. A correspondent of *The Weekly* adds this to the story:

It was Jackson's habit to carry in his saddle-bags when he attended court a copy of "Bacon's Abridgment," and to make frequent appeals to it in his cases. This precious book was always carefully done up in coarse brown paper, and the unwrapping of the volume was a very solemn function as performed by Jackson, who was then only twenty-one years old. Avery, during the trial which preceded the duel, procured a piece of bacon the size of the book, and while Jackson was addressing the court he slipped out the volume from its wrapping and substituted the bit of pork.

At length Jackson had occasion to appeal to Lord Bacon. While still talking he raised the bearskin flap of his saddle-bags, drew out the brown-paper package, carefully untied the string, unfolded the paper with decorous gravity, and then, without looking at what he held in his hand, exclaimed triumphantly, "We will now see what Bacon says!"

What wonder that the fiery young lawyer blazed with anger, while the court-room rang with laughter at his expense!

Homer Martin and Whistler.—In a newly published "Reminiscence" of the late Homer Martin, the American landscape painter, by his widow, appears the following account of a call on Whistler in his London studio in the summer of 1882:

"On the 'glorious Fourth' we visited Mr. Whistler's studio, where Homer had occasionally painted. . . . Whistler's beautiful portrait of his mother was on the easel. There were some 'nocturnes' on the walls, and they were doubtless worth remembering. But I never went there again, and on this occasion my attention was riveted by the artist and his surroundings, alike spectacular and bizarre—the man grotesque as a caricature in attitude and aspect; the rooms all pale blue and lemon-yellow, even to the many vases and the flowers therein contained. He said a good many things, not one of which was I able to recall, so lost was I in contemplation of the general oddity of him and his

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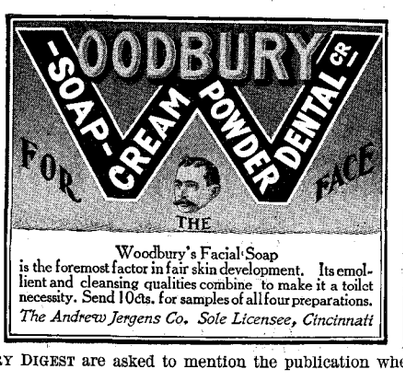

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chosen environment. 'What did you think of him?' asked Homer, after we came away. 'Why didn't you talk? You never said a thing.' 'I was afraid to open my lips,' said I, 'lest I should involuntarily tell him to shake that feather out of his hair. He must have had his head buried in a pillow before we went in.' 'I wish you had!' said he, with a laugh. 'That is Jimmy's feather. He delights in having it noticed.' I had observed that he bowed profoundly on our introduction, and so brought it into strong evidence; but I could scarcely believe, even on testimony, that the premeditated effect was produced by a quite unpremeditated lock of gray hair."

Apropos of "The Adirondacks," one of Mr. Martin's most masterly canvases, Mrs. Martin said to him: "Homer, if you never paint another stroke, you will go out in a blaze of glory." "I have learned to paint at last," he answered. "If I were quite blind now, and knew just where the colors were on my palette, I could express myself."

No Such Word as Fail.—The Makaroff memorial just issued, says *The Saturday Evening Post*, recalls a visit to Washington paid by the stalwart admiral immediately before the outbreak of the war in the Far East.

The part of Washington which pleased him best was the National Museum, where he was under the guidance of one of the best-informed anthropologists in America, the acting dean, Prof. Otis T. Mason. Professor Mason is as small as he is mighty, but straight as an arrow, in spite of his white hair, and every inch of him a man. He looked like a picturesque pocket-edition beside the magnificent Makaroff, with his broad shoulders and massive chest and huge beard.

They were standing before the incomplete Russian exhibit. Professor Mason explained several reasons why the collector had failed to do his duty, ending, according to his invariable kindness, with the remark: "I suppose we must consider them as adequate excuse." Instantly Admiral Makaroff replied: "There are plenty of reasons, but there is never an excuse for any failure." His deep voice was like velvet thunder. It made whatever he said seem momentous. And he came by the principle honestly. It ran in the family. His grandfather once received an order from the Czar direct, which was so difficult of execution that the Czar closed with the unusual words:

"Can it be done?"

"Sire," the general replied, "if it is possible it will be done. If it is impossible—it shall be done."

MORE OR LESS PUNGENT.

A Disturber.—"What a nice little boy," said the minister, who was making a call, "won't you come and shake hands, my son?"

"Naw!" snapped the nice little boy.

"My gracious! Don't you like me?"

"Naw! I had ter git me hands an' face washed jist because you come."—*Philadelphia Press.*

A Long Term.—JUDGE: "The sentence of the court is that the prisoner be confined in prison the remainder of his natural life."

PRISONER: "But, my lord——"

JUDGE: "Not another word, sir, or I'll give you four years more."—*Tit-Bits.*

The Main Reason.—A teacher in a certain school said to a dull pupil:

"When I was your age I could answer any question in arithmetic."

"Yes," said the small child; "but you forget that you had a different teacher to what I have."

Collapse of the schoolmaster.—*Tit-Bits.*

Innocent Sport.—MRS. RYACRE: "Now these here prize-fighters ain't so bad, after all, Hiram."

MR. RYACRE: "What put that in your head, Maria?"

MRS. RYACRE: "The paper says Spike Hogan put

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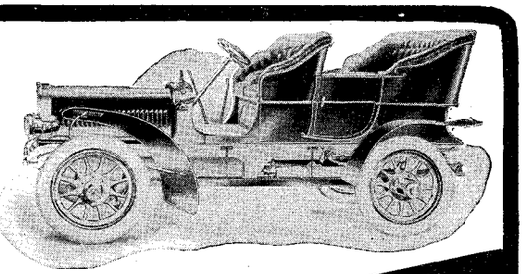

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Model F—Side-entrance Touring Car, $950. Model E—Light, stylish, powerful runabout, divided seat, $750.

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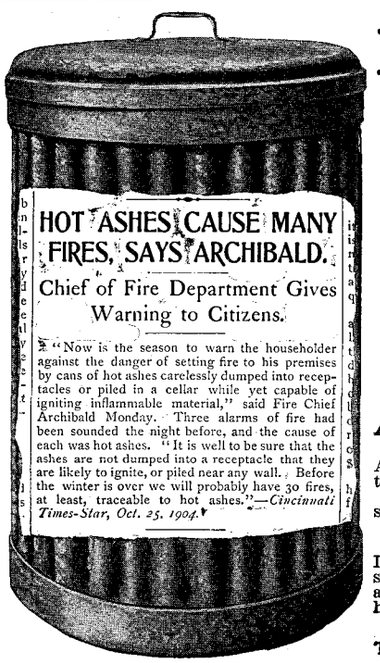
HOT ASHES CAUSE MANY FIRES, SAYS ARCHIBALD.
Chief of Fire Department Gives Warning to Citizens.
"Now is the season to warn the householder against the danger of setting fire to his premises by cans of hot ashes carelessly dumped into receptacles or piled in a cellar while yet capable of igniting inflammable material," said Fire Chief Archibald Monday. Three alarms of fire had been sounded the night before, and the cause of each was hot ashes. "It is well to be sure that the ashes are not dumped into a receptacle that they are likely to ignite, or piled near any wall. Before the winter is over we will probably have 30 fires, at least, traceable to hot ashes."—Cincinnati Times-Star, Oct. 25, 1904.

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Pail, two sizes: 5 and 7 gal.

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Kid Casey to sleep. Wasn't that kind of him? I guess he tucked in the blankets, too."—*Chicago News.*

Money Talks.—PAT: "Sure, I voted th' Raypublican ticket!"

MIKE: "Would ye trust such a party as thot?"

PAT: "They didn't ask me to—they paid me cash."—*Puck.*

The Answer.—TEACHER: "Robert, what does a volcano do with its lava?"

ROBERT (the dullest boy in the class): "I—um—ah—give it up!"

TEACHER: "Correct! Very good indeed, Robert."—*Lippincott's Magazine.*

A Riddle.—

What is that which is given,
Yet taken as well,
Which makes life a heaven,
Yet sometimes a hell?
Come, lovers; come, sweethearts,
The answer is this—
A sweet little,
Fleet little,
Neat little
Kiss!

—Walter Pulitzer in *Life.*

His Choice.—"Prisoner at the bar," said a judge, "is there anything you would like to say before sentence is passed upon you?"

The prisoner looked toward the door, and remarked that he would like to say:

"Good evening, if it is agreeable to the company."—*Tit-Bits.*

What's in a Name?—At Montreal the advertising manager of the Canadian Pacific is a man named Ham, and the city ticket office is in charge of a man named Egg. The two are fast friends, and if both happen to be out of town at once inquiries for Ham and Egg are frequent. By a coincidence both report to an official named Bacon, whose chief clerk is named Brown. Recently Ham and Egg were both in Bacon's office. The telephone rang and Brown answered. He caught an inquiry for the Canadian Pacific office, and said:

"This is it."

"Who's this talking?" asked the voice.

"This is Brown. Do you want Bacon?"

"No, I don't want bacon, brown or any other way. I want one of the Canadian Pacific officials."

"Well, will Ham and Egg do? They're both here."

"I don't want any of them! Central, switch that cheap hash house off this wire!"—*Seattle Post-Intelligencer.*

What He Needed Most.—"Eh—waiter, apportez moi un—er—Oh, you know—er—du cafe and—er——"

"Sorry, sir. I don't speak French."

"Then for heaven's sake send me some one who does."—*Columbia Jester.*

That Settled It.—"Why do you think the plaintiff insane?" a witness, examined as to somebody's mental condition, was asked by counsel at a trial.

"Because," replied the witness, "he is continually going about asserting that he is the Prophet Mohammed."

"And, pray, sir," retorted the learned gentleman of the wig, "do you think that when a person declares he is the Prophet Mohammed that is a clear proof of his insanity?"

"I do."

"Why?"

"Because," answered the witness, regarding his questioner with easy complacency, "I happen to be the Prophet Mohammed myself."—*Tit-Bits.*

The Altogether.—A little girl of eight was taken to visit a boy cousin of the same age.

"My dear," said the little girl's mother, "I want you to be careful, when playing with your cousin, never to let him see you in your chemise."

A few days after this the little boy knocked at his cousin's door and was refused admittance. Presently, however, she opened the door and bade him enter.

"Why wouldn't you let me come in before?" asked the small boy.

"Because," she replied frankly, "mamma said I

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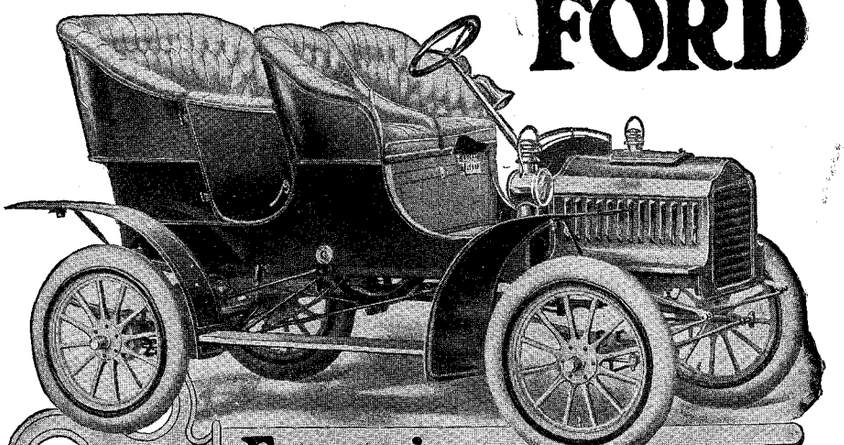

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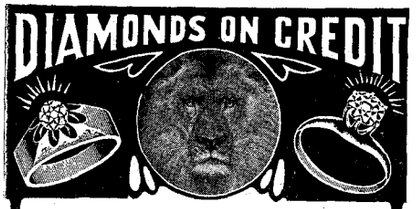

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must never let you see me in my chemise. But now that I have taken it off, you may come in."—*Lippincott's Magazine.*

Completed Proverbs.—"Opportunity knocks once at every man's door," but often makes sure the man is out before knocking.

"It takes two to make a quarrel." How about husband and wife, who are one?

"A fool and his money are soon parted," when the fool has friends.

"Whatever man has done man can do" better.

"Look before you leap" out of the frying-pan into the fire.

"Honesty is exact to a penny," but not always to larger amounts.

"The best things are not bought and sold"; they are stolen and kept.

"Pity is akin to love," but kinship does not always signify friendship.

"The second blow makes the fray," but not if the first is well placed.

"There's many a slip 'twixt" the cradle and the grave.

"Everything comes to the man who waits," except that for which he waits.

"A fool is never wrong"; few of us are.

"No fool like an old fool" in the toils of a woman.

"He who hesitates" when lying "is lost."

"Until a man finds a wife he is only half"; thereafter he is still less.

—From "Completed Proverbs" (Coates, Philadelphia).

Something Wrong.—"Now, Henry," she began, with set jaw, "I must have $50 to-day."

"All right," replied her husband, "here it is."

"Gracious, Henry!" she exclaimed, suddenly paling. "What's the matter? Are you sick?"—*Washington Star.*

So Different Now.—"Until I met you, Matilda," he murmured, in a voice husky with emotion, "I believed that all women were deceitful, but when I look into your clear, beautiful eyes I behold there the very soul of candor and loyalty."

"George," she exclaimed with enthusiasm, "this is the happiest moment I have known since papa took me to the London oculist!"

"London oculist!"

"Yes, dear; you never would have known that my left eye is a glass one."

Then the moon went under a cloud, and George sat down and buried his face in the sofa cushion.—*Tit-Bits.*

Current Events.

Foreign.

RUSSIA.

February 6.—Procurator-General Soininen of Finland is assassinated at Helsingfors. Twenty strikers are killed by troops at Kalisz, and one at Lodz. The nobles of St. Petersburg petition the Czar for representative government.

February 7.—Disorders in Russian Poland continue; several clashes between troops and workmen are reported, with some casualties.

February 8.—Another strike begins at St. Peters-

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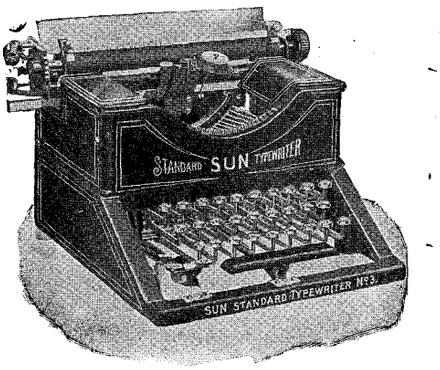

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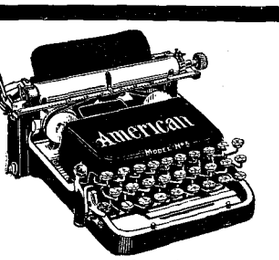

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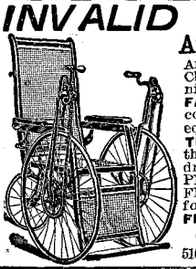

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burg, owing to the failure of employers to concede the workmen's demands.

February 10.—Troops fire on strikers at Sosnovice and Lodz; many are killed or wounded. It is feared that the strike will extend to all the railroads of Poland.

RUSSO-JAPANESE WAR.

February 6.—Admiral Rozhdestvensky, according to a despatch from St. Petersburg, is expected to start for the Far East at the end of February. Russia completes negotiations at Paris for a loan of $200,000,000. General Gripenberg, it is said, is on his way to St. Petersburg; Kuropatkin remains in supreme command of the Russians in Manchuria.

February 7.—Press and public in Russia are favoring the conclusion of peace, and some of the papers are extremely outspoken regarding the futility of Russia's efforts to bring victory out of defeat.

February 8.—Tokyo hears that the Russian grand dukes have made an effort to secure the aid of a European Power in making peace. Admiral Togo boards his flagship at Kure, to resume sea duty.

February 10.—General Stoessel, in reaching Aden, defends himself against the criticisms that he surrendered Port Arthur before it became necessary.

OTHER FOREIGN NEWS.

February 8.—The amended protocol between the United States and Santo Domingo is signed at Santo Domingo.

The Privy Council of Great Britain decides the Gaynor-Greene case in favor of the United States.

February 9.—M. Rouvier, Premier of France, submits to the Chamber of Deputies a measure absolutely separating church and state.

Domestic.

CONGRESS.

February 6.—*Senate:* Debate on the Statehood bill is closed.

House: The Townsend-Esch Railroad Rate bill is discussed.

February 7.—*Senate:* The Statehood bill is passed, after being amended so as to admit New Mexico as a separate State; Indian Territory and Oklahoma are admitted as the State of Oklahoma.

House: Representative McCall, of Massachusetts, makes a sensational speech attacking the railroad rate bill; President Roosevelt, in a message, recommends a general plan of survey of the Philippines in the interest of science.

February 8.—Official canvas is made of the electoral vote by both houses in joint session, the result being announced as 336 for Roosevelt and Fairbanks and 140 for Parker and Davis.

Senate: The Committee on Foreign Affairs, after amending the arbitration treaties to meet the objection of Southern Senators, decides to report them favorably.

House: Discussion of the Railroad Rate bill continues.

February 9.—*Senate:* The Agricultural bill is taken up.

House: The Townsend-Esch Railroad Rate bill is passed by a vote of 326 to 17; the votes in opposition being cast by eleven Republicans and six Democrats.

February 10.—*Senate:* The taking of testimony in the Swayne impeachment trial begins; the arbitration treaties are considered in executive session.

House: A bill providing for a form of government for the Panama Canal zone is discussed; 433 private pension bills are passed.

OTHER DOMESTIC NEWS.

February 6.—President Roosevelt signs the bill providing for construction of railroads in the Philippines.

February 8.—Ambassador Porter, in a despatch to the State Department, says he believes he has discovered the bones of John Paul Jones in an ancient cemetery in Paris.

The new Red Cross is organized, with Secretary Taft at the head.

General Nelson A. Miles, in Boston, defends his action in imprisoning Jefferson Davis.

February 9.—Judson Harmon, of Cincinnati and Friederick N. Judson of St. Louis, are appointed by Attorney General Moody to investigate the alleged granting of rebates by the Atchison, Topeka and Santa Fé Railroad Company.

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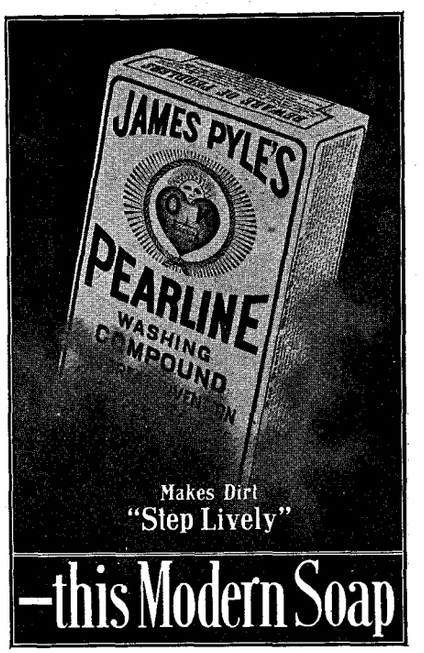

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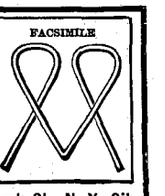

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CHESS.

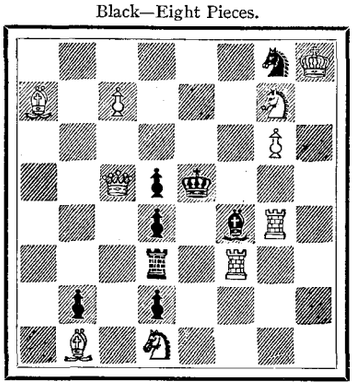
[All communications for this Department should be addressed: "Chess-Editor, LITERARY DIGEST."]

[Owing to illness of Editor of Chess column the Solutions of Problems have been omitted from this issue.]

Problem 1,033.

Composed for THE LITERARY DIGEST by GEORGE H. THORNTON, BUFFALO.

Black—Eight Pieces.



White—Ten Pieces.

6sK; B1P3S1; 6P1; 2Qpk3; 3p1bR1; 3r1R2; 1p1p4; 1B1S4.

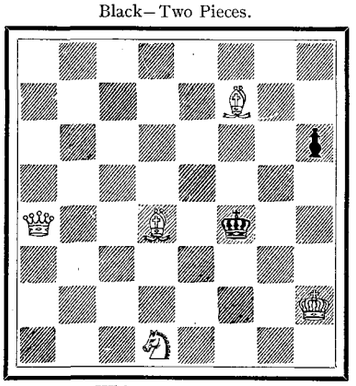
White mates in two moves.

Problem 1,034.

CHARLES NUGENT, NEW YORK.

(*Lasker's Chess-Magazine*, December.)

Black—Two Pieces.



White—Four Pieces.

8; 5B2; 7p; 8; Q2B1k2; 8; 7K; 8.

White mates in three moves.

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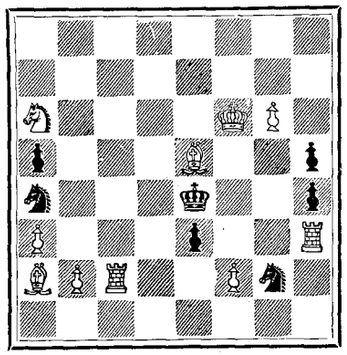
Problem 1,035.

The London *Opinion* offers a prize every week for the best problem contributed to its pages. The following problem, in the form of the letters L. O., recently received the prize.

(Author's name not given.)

Black—Seven Pieces.



White—Ten Pieces.

8; 8; S4KP1; p3B2p; s3k2p; P3p2R BPR2Ps1; 8.

White mates in two moves.

The Vienna Tourney.

The contestants in this Tourney were restricted to the Kings Gambit Declined by 2.., B—B 4. Carl Schlechter won first prize, and Geza Maroczy finished second. We give a specimen of Maroczy's fine play, a sample of a master's blunder, and Schlechter's brilliancy.

MAROCZY. *White.*	WOLF. *Black.*	MAROCZY. *White.*	WOLF. *Black.*
1 P—K 4	P—K 4	18 Q—R 5	Kt—Q 5
2 P—K B 4	B—B 4	19 Kt x Kt	Q x Kt
3 Kt—K B 3	P—Q 3	20 R—K 8 ch	K—Q 2
4 B—B 4	Kt—Q B 3	21 R x R	R—B 8 ch
5 P—Q 3	Kt—B 3	22 K—B 2	P—B 3
6 Kt—B 3	B—K Kt 5	23 B—K 3	R—P 7 ch
7 P—K R 3	B x Kt	24 B x R	Q x Q B ch
8 Q x B	Kt—Q 5	25 K—Kt 3	K—B 2
9 Q—Kt 3	Kt x P ch	26 Q x K P ch	K—Kt 3
10 K—Q sq	Kt x R	27 Q—Kt 8	B—Q 5
11 P x P	P x P	28 Q x R P ch	K—B 2
12 Q x P	K—Q 2	29 Q—Kt 8 ch	K—Kt 3
13 R—B sq	R—K Kt sq	30 Q—Q 8 ch	K—B 4
14 Q x P ch	K—B sq	31 R—R 5 ch	P—Kt 4
15 R x Kt	R x P	32 R x P ch	P x R
16 Kt—K 2	Kt—B 7	33 Q—B 7 mate.	
17 R—K 6	R—B 7		

Notice Black's 9th move, whereby he seems to win a R. This move has been very thoroughly analyzed, and always in favor of White.

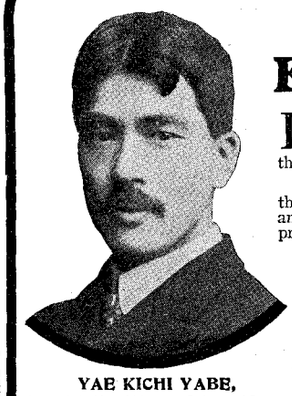
MAROCZY. *White.*	PERLIS. *Black.*	MAROCZY. *White.*	PERLIS. *Black.*
1 P—K 4	P—K 4	12 Kt—Q R 3	P x P
2 P—K B 4	B—B 4	13 Kt—Kt 5	Q—Q 2
3 Kt—K B 3	P—Q 3	14 Kt x Q P	B—Kt 5
4 B—B 4	B—K 3	15 B x B	Kt x B
5 B—K 2	Kt—K B 3	16 P—K R 3	P—Q B 4
6 P—B 3	B—Kt 3	17 R—B 5	Q x R
7 P x P	Kt—Kt 5	18 Kt x Q	Kt—B 7 ch
8 P—Q 4	P x P	19 Kt—R 2	Kt x Q
9 Kt—Kt 5	Kt—K R 3	20 B—B 4	Kt x Kt P
10 Castles	Q—Q 3	Resigns.	
11 K—R sq	Castles		

WOLF. *White.*	SCHLECHTER. *Black.*	WOLF. *White.*	SCHLECHTER. *Black.*
1 P—K 4	P—K 4	16 Q—Kt 3	Q Kt—Q 4
2 P—K B 4	B—B 4	17 P—B 4	Kt—Q Kt 5
3 Kt—K B 3	P—Q 3	18 B—Q 2	Q x P ch
4 Kt—B 3	B—K Kt 5	19 R—B 2	Kt—Q 6
5 Kt—Q R 4	P x P	20 Q x P ch	K—Q 2
6 P—B 3	Q—B 3	21 Q—B 6 ch	K—K 2
7 P—K 5	Q—R 3	22 B—B 3	Q x R ch
8 P—Q 4	B—Kt 3	23 K—R sq	R—Q 3
9 B—Q 4	Kt—Q 2	24 Q x P ch	Kt—Q 2
10 P x P	Castles	25 B x R	Q—K 6
11 Castles	Q x P	26 P—R 3	P—Kt 5 !
12 Kt x B ch	Kt x Kt	27 B—B 6	Kt—B 7 ch
13 B—K 2	B x Kt	28 K—Kt sq	Kt—Q 8 dis ch
14 B x B	P—Kt 4	29 K—R sq	Q—K 8 ch
15 P—Q R 4	Kt—B 3	30 K—R 2	P—Kt 6 mate

Look out for Traps.

Inexperienced players very often fall into traps; while as in the following example, an old player sometimes goes wool-gathering before he gets started.

White.	*Black.*
1 P—K 4	P—K 4
2 B—B 4	Kt—K B 3
3 P—Q 4	P—Q 4
4 P x K P	Kt x P
5 B x P	Kt—B 4
6 B x P ch, and wins.	



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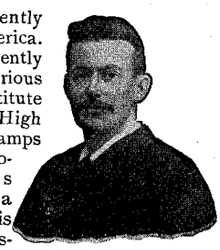

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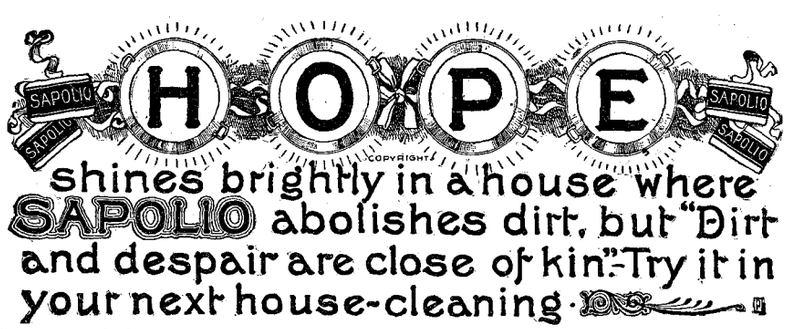

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THE LEXICOGRAPHER'S EASY CHAIR

In this column, to decide questions concerning the correct use of words, the Funk & Wagnalls Standard Dictionary is consulted as arbiter.

"A. C. W.," Columbus, O.—"(1) Is the use of 'who' or 'which' instead of 'that' after the superlative degree correct in such sentences as the following: 'He is the most successful executive *who* has ever held that office,' or 'He is one of the most successful leaders *who* has,' etc.; 'The American estate is the largest *which* any civilized people has ever,' etc.; 'She was the best woman *who* ever exploited,' etc.? (2) Also, the use of *had* instead of *would*; as, 'The eyes had better be kept closed,' etc. (3) Goold Brown's rule, 'A future contingency is best expressed by a verb in the subjunctive present, a mere supposition with indefinite time by a verb in the subjunctive imperfect, but a conditional circumstance assumed as a fact requires the indicative mode,' is constantly violated. Has modern usage made such examples right or is grammar not so thoroughly taught now as formerly?"

(1) The relative *that*, tho usually equivalent to *who* or *which*, evidently differs from both in being more generally, and perhaps more appropriately, taken in the restrictive sense. It ought therefore to be preferred to *who* or *which* whenever an antecedent not otherwise limited is to be restricted by the relative clause. (2) "*Had rather*," "*had better*," are forms condemned by certain grammatical critics from the days of Samuel Johnson, the critics insisting upon the substitution of *would* or *should*, as the case may demand, for *had*; but *had rather* and *had better* are thoroughly established English idioms, having the almost universal popular and literary sanction of centuries. "I *would rather* not go" is undoubtedly correct when the purpose is to emphasize the element of choice or will in the matter; but in all ordinary cases "I *had rather* not go" has the merit of being idiomatic and easily and universally understood. If for "You *had better* stay at home" we substitute "You *should better* stay at home," an entirely different meaning is expressed, the idea of expediency giving place to that of obligation. (3) Grammarians are greatly at variance on the subject of the subjunctive mode, some even going to the length of denying its existence. A popular grammar gives this rule: "When doubt and futurity are both implied, use subjunctive mode, subjunctive form; when doubt only and not futurity is implied, use subjunctive mode, indicative form." Example: "If he *be* there tomorrow, I will go"; "If he *is* there to-day, all will be well." The modern tendency seems to be away from the use of the subjunctive form. *Be* and *were* are about the only surviving English subjunctive forms.

"A. L. P.," Germantown, Pa.—"Kindly give the origin and meaning of the word 'repartee' with an example."

The word "repartee" (derived originally from the Latin *re-*, again, plus *partio*, share, from *pars*, part) means a ready, witty, or apt reply; quick, sharp rejoinder; also, power or skill in such wit. As good an example as we can give was once afforded by a British merchant who welcomed a young Yankee to his home with these words: "Good evening! We haven't seen you for a long while. Have you been *sick*, as you say in your country?" "No, thank you," replied the American frankly and promptly, "I've been *hill*, as they say in yours."

"A.," San Francisco, Cal.—"Is the following sentence correct: 'When the hour of your departure arrives, are you ready'? Should not 'are you ready' read 'will you be ready'?"

If we understand the intended meaning of the sentence it should read: "When the hour of your departure arrives, *will* you be ready?"

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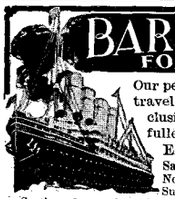

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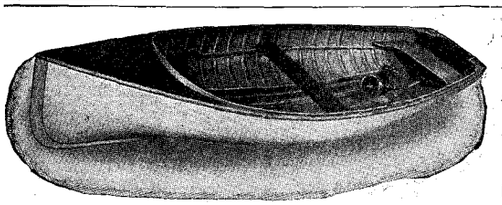

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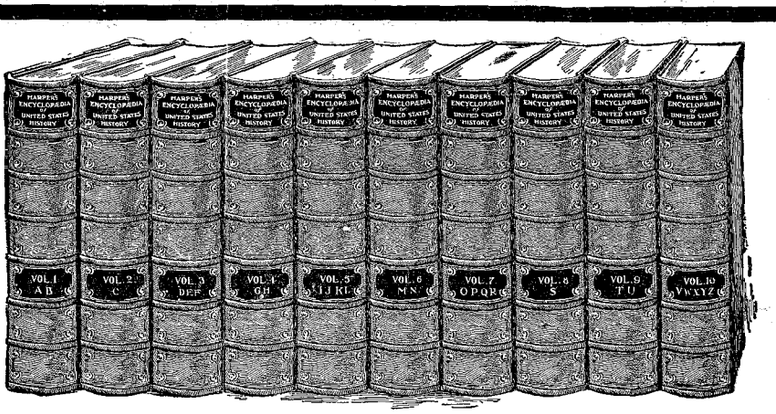

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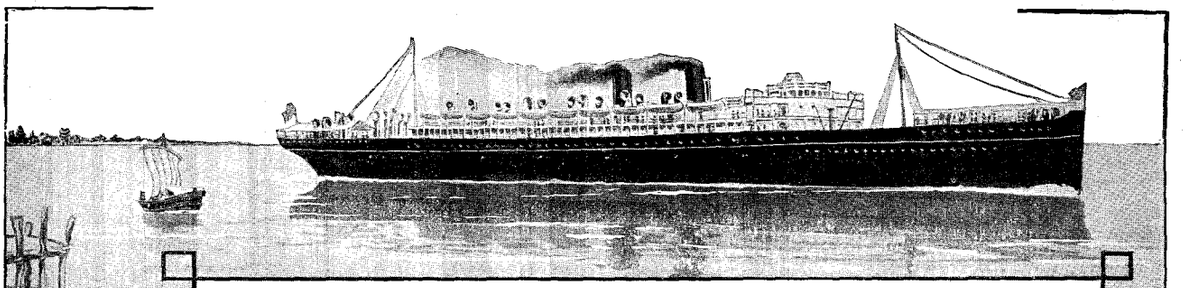

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